

A N  
ACCOUNT  
OF A  
**Late Voyage**  
TO  
A T H E N S,  
CONTAINING

The Estate both Ancient and  
Modern of that Famous City,  
and of the present Empire of  
the TURKS:

The Life of the now *Sultan Mahomet* the  
IV. With the Ministry of the *Grand Vizier*,  
*Coprogli Achmat Pacha.*

Also the most Remarkable Passages in the  
Turkish Camp at the Siege of *CANDIA*.

And divers other particularities of the Affairs  
of the PORT.

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By Monsieur *de la GUILLATIERE*,  
a French Gentleman.

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Now Englished.

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L O N D O N,  
Printed by *J. M.* for *H. Herringman.* at the *Blow*  
*Anchor* in the *Lower Walk* of the *New Exchange.*  
MDCLXXVI.

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# ATHENS

Ancient and Modern :

WITH A  
DESCRIPTION  
OF THE  
PRESENT STATE  
OF THE  
EMPIRE  
OF THE  
TURKS.

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BOOK I.

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**S**ince it is Your Desire, I shall send you  
some other time the Relation of My  
Adventures at *Tunis*, and the Four  
Years Slavery which I endured in *Barbary*;  
B and

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and I hope you will not repent of your inclination to see that part of my History, for my Employment was under such Masters as have enabled me much for the satisfaction of your Curiosity : But your Request at present, is, News from the Famous City of *Athens*, and the Coasts of *Greece*, which I viewed before my Arrival at *Athens* ; It is your pleasure likewise that I send you an Account of my Remarks in the *Turks* Camp before *Candia*, where I was present at that time. I shall out-do your Proposals, and give you the particulars of the Life of *Sultan Mahomet IV.* and of the Ministry of the Grand Visier. It is pleasant to me, and reasonable, not only to satisfy, but exceed the desires of a Brother, who (like you) by a thousand good Offices in my absence, perswade me that the bonds of our Friendship are straiter than the bonds of our Birth.

The truth is, a Person of your Curiosity could not have Addressed himself more properly than to me ; and, as it seems, you have already had some intimation of my Conduct in my Travels : Whilst my Companions were pursuing their Affairs, and employed where their Commerce required, I entertained my Curiosity, sometimes with Merchants, to whom I was recommended ; sometimes with mine Host, and sometimes with

with our Guides, especially if I found them any thing ingenious; in that case I brib'd them to procure me the Conversation of the most Considerable Persons in those Quarters; and where ever I came, my business was to inform my self of every thing.

About the end of *February* 1669. I parted from *Tunis* in a Vessel belonging to *Alexandria*, call'd the *St. John Baptist*, which Vessel, though of *Legorn*, carry'd the Colours of *Genoa*, and was commanded by the Captain *Crivellieri* of the *Isle of Corsica*, which as you know belongs to the Commonwealth of *Genoa*: *Crivellieri* was a Gentleman, with some tincture of Learning, which is rare in his Country: He took pleasure in my Conversation, and during my Voyage, having made some benefit of my Experience in Navigation, he did me a thousand civilities; told me that the Freight was already paid for his Ship to *Constantinople* as soon as she had unladen at *Genoa*; and endeavouring to oblige me to go along with him, as an inducement, he told me his Vessel was to touch at *Porto-lione* a league and half from *Athens*, to the sight of which place I was formerly most ardently inclin'd: But two years Service in the Wars of *Hungary*, and four years slavery in *Barbary* had cool'd me, and taken off much

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of my rambling Fancy which indeed was the great infirmity of my Mind : I had then thoughts of reposing it for a year or two, and to go try in my own Country whether I could not cure it by the pleasures of a retir'd life, and applying my self afresh to my former studies. However the Captains proposition startled me, and rais'd no small combate betwixt my Resolution and Inclination. The same day we came to an anchor at *Genoa*, he was visited by two *Germans*, two *Italian*, and one *English* Gentleman, who came in company from *Rome*, where they had contracted a friendship, and agreed among themselves to pass together into *Turky*. They had been tempted to *Genoa*, upon intelligence, that our Ship was to arrive very suddenly, and to pass from thence to *Athens* : Those who had advertised them of that convenience, had told them withal, what an advantage it would be to them to make their Voyage in a Vessel belonging to that Republick ; for since the Year 1665. it had been at Peace with the Port, and obtained a Priviledge of carrying out its own Colours ; whereas till that time She had managed her Commerce into the *Levant*, under the Standard of the *French*.

The next day being come on Shore, the  
Captain

Captain return'd a Visit to the Travellers, and took me along with him. I found presently that they were Learned and Curious. They had provided themselves of a *Quadrant* well enough made, and a *Perspective-Glass* that was sold them for one of *Eustachius Divinus* his making, who was famous in *Rome* for those kind of things, and Competitor with the admirable *Campani*. The Captain knew these Gentlemen were for my turn, and smiling upon me, put the *Perspective-Glass* into my hands; I eyed it a little, and looking gravely, to give my self Authority, I blunder'd out two or three *Optick* terms, that put my Gallants into a surprise, to find a person of their own Learning and Curiosity in the habit of a Slave; but having deliver'd my Opinion of it to the Captain in the *Turkish* Language, the *English*-man and the two *Germans* embraced me; profess'd they had found a Treasure, and would needs oblige me to go along with them into *Greece*: The truth is, the Languages that I spoke, and the Experience which I had, perswaded them they should be very happy to have me with them, and they express'd their Opinion in that point by a thousand Caresses, and a thousand importunities to tempt me. It is no shame to me to confess, that the

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Stock of one who had been four years a Slave, was too short to defray the charge of that Voyage; and the sudden departure of the Ship would not suffer me to attend till the Trustees for my Estate could make me any Returns from my little Patrimony in *Auvergne*: But my Fellow-travellers supply'd me, and all things went on very well, and very honourably for me: They were content to take my Bill for a summ of money which they advanc'd. Could I have dispenc'd with my Natural Pride, I should have accepted of the offer they made of bearing my whole Charge, to the very Taxes which the *Turks* in roguery do exact from the Christians upon several unreasonable pretences: However, I would needs have it thought I borrow'd it only, though perhaps they might have given it as well.

Our Ship was of Two hundred and fifty Tun, mounted with sixteen pieces of Cannon, and set sail the 20. of *March* 1669. At first we were carried with a N. W. wind with which that very night we doubled the *Cape Corso*, Coasting along by the Shore of *Corfica*, with design to put in at *Porto-Vecchio*, which lies in the Gulf of *Arfiano*, due East of the said Island.

You see Sir, according to your Advice, I make use of Sea-terms, though my Dis-  
course

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course reaches no farther than the Navigation in the *Streights* : You justifie me by an irrefragable Argument, in telling me that writing principally for my own private acquaintance in *Paris*, I may well use such terms as are already familiar to them : Besides you are not ignorant, that unless it be those of the *Provence*, all our Pilots do use the same phrases which I make use of to you.

Our little Troop of Travellers retir'd into a Cabin appointed them by the Captain in the Stern of the Ship, to free them from the noise and clutter of the rest : The *Italians* were call'd, one of them *Bocca-negra*, and the other *Bianchi* ; the two *Germans*, one of them *Hermerstat*, and the other *Hoeninghen*, and the *English* mans name was *Drelingston*. You may imagine, that persons who had voluntarily undertaken a Voyage to *Athens*, had at the least some smattering of Learning. The Country is so poor there, there is little of profit to tempt a Man thither ; nor would it indeed satisfy any Mans pains or expectation but a Scholars. Two of our number were excellent in Mathematicks and Chymistry, and all of us well versed in History, both Ancient and Modern, which was of great use to us in our Voyage ; for having pro-

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vided our selves with certain Greek Authors, we consulted them with as much exactness as possible, to inform our selves of the Situations, and Models of several great Fabricks, which time had so perfectly demolish'd, that they were lost beyond the very tradition of the Inhabitants. Our usual pains and impatience in matters of Navigation, we sweetned sometimes by pleasant and agreeable Recreations; and when we were tired with any thing that was intricate and knotty, we diverted our selves upon the Interests of the Princes of *Europe*; For matters of State are alwayes the last part of the Conversation of Scholars, as well as of the entertainment of the Common People.

The wind being contrary, and our Ship (with much Veering sometimes on one side, and sometimes on the other) got up into the mouth of the Gulf *Arfiano*, our Captain took his Shallop and went on Shore at *Porto-Vecchio*: He would not acquaint us upon what score; but I understood since, it was by Express Orders from the States of *Genoa* to see what they did there in the business of the *Magnotti* or *Mainottes* (for they are pronounc'd both wayes.) These *Magnotti* are a People of *Greece* inhabiting part of that Country which belong'd anciently



ently to the *Lacedemonians*; and the only persons of all *Greece* that have to this present preserv'd themselves a Common-wealth in spite of the great Power of the *Turks*; But of late they are grown apprehensive lest *Candia* should fall into the Enemies hands, and, after the taking of that Town, the *Grand Visier* should address himself to the subversion of their Government: Inso-much as the *Magnotti* have some thoughts of quitting their own Country, and establishing in the Isle of *Corfica*; to which purpose they have lately sent underhand to the State of *Genoa*, to desire that admission near *Porto-Vecchio* which they were formerly offered; so that our Captains business on Shore was only to inform himself how the Commissioners deputed by the Republick proceeded in the distribution of such Lands as were assigned them.

Our Captain return'd, we sail'd directly for *Malta*, and, for the dispatching of certain Affairs, remain'd at Anchor half a day within sight of the Chief Port in that Island. About Evening a Shallop came on board us with an *Italian* and a *Turk*, who desir'd, by the convenience of our Vessel to be set down in some Island of the *Archipelago*, or some Port of *Morea*. The *Turk* seem'd a person of Condition, though just then

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then coming out of Slavery. The *Italian* and he had both of them had relation to a Knight of *Malta* lately dead, who to recompence the Services of the *Italian* had given him the *Turk* for a Legacy. The *Turk* pretended to be considerable in his own Country, and gave sufficient testimony that he had been honourably imploy'd in the Wars both of *Hungary* and *Candia* : But with all his Merit, and all his boasting, he had not been able to ransom himself, though he had sent many Letters to his Friends ; the *Italian* hereupon (his new Master) was about selling him to a Captain who was recruiting his Gally ; but the *Turk* unwilling to keep longer at the Oare, if it were possible to prevent it, had so cox'd the *Italian* with assurances of honesty, and hopes of a good ransom, that they came lovingly from *Malta*, with intention to have pass'd together in our Vessel into *Turky*, where the Ransom was to be readily paid, and an inviolable Friendship to be contracted between them. We were at that time by accident upon the Deck, and heard them give an account of their design ; most of our Equipage fell a laughing, and derided the simplicity of the *Italian*, upon whom they look'd as a person little better than a fool. In short, though in those cases little heed is given

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given to the stories of a Slave, yet they are never sparing of their promises, and to get leave to go and solícite their Ransoms, are never short in magnifying and protesting their own probity and gratitude. A Secretary who was with us, gave us an instance, and told it on purpose that the *Italian* might hear it : His account was this, That he had at one time seven Slaves of *Acrioteri* in *Natolia* ; that he had been perswaded to trust five of them to return into their own Country, and to go along with them to raise the Ransoms of all, and that he kept the other two as Hostages for performance of Articles. They pretended that at *Smirna* they should find Friends enough who would treat them handsomly, and supply them with Camels and Money to compleat their Journey ; and yet when they came there, and all the way beyond, they had nothing to trust to, but what they begg'd ; and when at length they came to *Acrioteri*, all their Relations were either gone or dead, or so poor that they were not able to relieve them : In a word, instead of paying him as they had ingaged, it was once in debate to sell their Master, and it was no small happiness for him that they chose rather to give him the slip : He had a thousand fears upon him (till their Hostages

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Hostages were restored) that they would have secured him: He added also that at his return he used the two Hostages very severely, but to no purpose, it neither brought the other back, nor constrained the two poor Creatures to ransom themselves.

This Story quite altered the *Italian*, and expunged all his former sentiments of Generosity and Confidence. The Vessel that brought them from *Malta*, was still with us, attending an Answer to certain Letters which our Captain had received; so that the *Italian* prepared to carry his Slave back, resolving to dispose of him to some other person: This he insinuated to the *Turk*, who to speak truth, at that time testified the greatness of his mind; he seemed not at all surpriz'd, but having asserted his quality with all the modesty in the world, and protested that he would have sincerely kept his Parole; he express'd himself very ready to return to *Malta*, if his Master pleased. This modesty and resignation in him, wrought compassion in me; and by good fortune it came into my mind to speak to my Camerades of a thing which I had gathered from his Discourse. This *Turk* had told me that he was born in a place not far from *Athens*, in a Country to which all of us had a curiosity to go, and indeed would have purchased

chased such a Person at a dear rate, if for nothing but his assistance during our residence there. I acquainted our friends how useful he might be, and advising them not to slip so fair an opportunity; I prevailed with them to buy him: It was only the hazard of so much money as his Ransom would cost, which might be possibly repaid, however it would not be absolutely lost, seeing it would give us at least a fair pretence into that Country, and afford us convenience of seeing that securely, which we would otherwise have done, though with more danger. We propounded it to the *Turk*, not doubting but he would gladly embrace it: He finding himself returning to the Galleys, and that we offering so honourably to redeem him, expressed great sense of our kindness, and resolutions of gratitude. He assisted to make the bargain, and to beat down the price as much as he could. He had been long enough in *Malta* to speak *Italian* very well: We paid him Four hundred Franks, and the *Italian* return'd by himself, and left his *Turk* to make his Voyage with us. The first thing that confirmed my good opinion of this Slave, was the civility which he showed immediately to the person who had told the Story of the five Slaves which  
had

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had cheated him; He was sensible enough that it had hindered his return with his old Master, and hazarded the continuation of his slavery; yet he was so far from being provoked, that he came to him, embraced him with both his Arms, and thanked him for being instrumental in delivering him from so rigid a Master, and placing him with such persons of worth: We used him very civilly, and I entered into a more particular friendship with him, by reason of my smattering in the *Turkish* language, which was the occasion of our frequent discourse. His name was *Osman Chelebi*, which last word is a Title of honour, and given only to considerable Persons.

Being got up to the height of *Capo-Pasfaro*, which is South-east of *Sicily*, we descried a Vessel that gave us an alarm: We discovered by her Hull she was a *Christian Frigot*, but she carryed the Colours of *Barbary*, which sent us immediately to our Arms, and our Port-holes were opened to make room for our Canon: We had no sooner done that, but she put up the *English* Colours, after them the *Portugal*, and next the Colours of *Ragusa*: We were all this while upon the Decks, no whit delighted with this kind of sport: but the Frigot being as little desirous to put an end to our confusion

confusion, put out new Colours still, as the Colours of *Genoa*, *Holland*, *France*, and *Hambourg*, which last are very rare to be seen in the *Levant* Seas: Not long after we observed the Standard of *Savoy*, as great a rarity as the other; and after that the *Pope's*, with the Arms of the Family of the *Rospigliosi*, out of which his Holiness was descended. Having taken down those Colours, the Frigate continued some time without any, as we supposed, employ'd in looking out the Colours of *Algier*, and *Venice*, which were hung up afterwards. Thus have I given you in part an Inventory of the Goods of the Pyrats, who by a new name, from an old word, are at this day called *Capers*, of which sort of Cattel there is scarce one but is furnished with all sorts of Colours; by which means the poor Merchant is many times deluded, suffering them to come so near, upon an imagination they are Friends, that 'tis then too late to get off, and they are forced to submit.

We were not so taken up with these extravagant changes, but we could observe the Enemy preparing all the while to attack us; and indeed we had but few of our crew that were desirous of that. When the Frigate came within distance of twice Canon-shot she slackned her Sails, to give us notice by

by their Shalop, that we should take down our Standard, and salute them with all the Guns we had in our Vessel, otherwise they would sink us to the bottom: In contempt, they sent this Message to us by the most inconsiderable persons among them; yet one of them, more rational and civil than the rest, took our Captain aside, and told him the Frigot was commanded by a Christian, but a haughty insolent person who affected to make himself terrible, and his name you shall have hereafter. All his crew were drunk, it being their third day of rejoicing for two Prizes which they had taken from the *Turks* of a considerable value. Whilst we were in this suspense, the Frigot gave us two Guns with Bullet, and had like to have brought our Fore-Mast by the Board. Their Messenger told us we might perceive with what kind of Persons we had to deal; that their fingers itcht to be at us, and that whilst they were under the fury of their debauch, it would not be discretion in us to provoke them. He told us likewise, that before he came away, they had prepared to burn our Sails, and to that end had ram'd into their great Guns Rags of Linen steep'd in Oyl and Strong-waters. Our Captain called a Council, and made it appear how sensible he was of, and how willing to re-  
venge



venge so great an affront, if we thought him in a condition to do it, but he refer'd to our advice, and was not much offended when we gave our judgments, that we were in prudence to quit our selves of those desperado's, though at the expence of a little Formality; and to do it with as little dishonour as might be, we insisted that when we struck and saluted them, the *Frigot* should hang out either the *French* or *English* Colours; But the Messenger told us it was not to be expected, his power was limited; and that we must strike either to the *Hambourg* or *Ragusa* Colours, (which were the most inconsiderable of them all) and to no other; and observing the *Frigot* working her side to us, he required us peremptorily to salute the Standard of *Ragusa*, increasing the injury by taking away the liberty of our choice, even of those contemptible two; but the inequality of our force made our Captain constrain himself. We sent their Shallop on Board again, and they causing the Banner of *Ragusa* to be set up, we Low'd our Top-sails, saluted them with all our great Guns, and to satiate their ambition, if possible, came under their Lee, which is the basest and most abject Formality upon the Seas. In this manner the madness of the Corsair brought us acquainted

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quainted with the greatest part of the Standards belonging to the *Mediterranean*; but his Ceremony at parting was nothing inferiour, and one must have spent some time in a considerable Fleet to understand what he meant: he hung out the several Flags that are used to distinguish every particular Ship, according to the rank and dignity of the Officer; For having set up the *Spanish* Standard, he represented an Admiral by clapping his Colours upon the Main-Mast; taking them down there, he personated a Vice-Admiral by setting them up in his Mizen, and then the Reer-Admiral by removing it to another: In short, after this, he made himself another Officer, by hanging out a Flame at his Main-Mast, and at last, the Commander of a Squadron, by his Cornet, and with that he vanished.

The *Italians* being naturally jealous, our Captain suspected there was more than ordinary in this insolence; for my part I was not at all troubled to find there were people in the world that could mortifie the Vanity of *Genoa*, since they had a new Standard of their own. They have made no great advantage of it these three years past, since which time they have laid aside the *French*; nor has this whimfie been capable

ble of restoring the authority which they had formerly in those Seas, where doubtless they have been more potent than the *Venetian*. But how remarkable soever these passages are, our Physitian *Boccane-gra* (who for his divertisement kept a Journal of our Navigation, after the manner of a Pilot) took no notice of them in his Book, where our Captain would many times look in curiosity, but could never find any thing, but by what wind we were carryed, and how many fathom water.

On *Saturday* the 6. of *April*, and 18. of our Voyage, we discovered the Coasts of *Greece*, and by ten in the morning were got within sight of the old Castle *de Maina*, which denominates the Canton of *Brazzo di Maina*. We were obliged to keep at a distance of two miles from the shore, where we came to an Anchor in fifteen fathom water, (for nearer there was no ground for greater Vessels) the Castle lying to the N. W. Here we understood we were not above eighteen Leagues from *Misithra*, which is the name at present of the famous City of *Sparta*. In a word, the *Greeks*, like the *Turks*, measure their way by the hour; and an hours distance is as much as a Footman can make in an hours time at the ordinary walk of a Horse, which is near as

much as a *French* League or three Miles in *Italy*.

The *Brazzo di Maina* is the Southerly part of the famous Country of the *Lacedaemonians*, inclosed betwixt two rows of Mountains that run into the Sea almost full North and South, and form the Cape of *Matapan*, called anciently *Tenara*; so that Westward the Cape makes the Gulf of *Coron*, formerly called the Gulf of *Messena*; and Eastward the Gulf of *Colobina*, called by the Antients the *Laconick Gulf*.

The Western Coast of *Greece*, begins at the Port of *Calamata*, which is the most Northerly of that Country, and runs on to the Cape *de Matapan*, where the Eastern Coast commences, and runs along bending insensibly towards the North, till at last it ends at *Port Rapani*, the farthest Port in the *Brazzo di Maina*.

The Port *de Calamata*, and the Port *de Coron* lie seven Leagues asunder, one of them W. N. W. the other E. S. E. But the ordinary way from *Calamata* to Cape *Matapan* is S. S. E. and about Fourteen Leagues.

The Eastern Coast runs N. E. about ten Leagues from Cape *Matapan* to *Pagana*, from *Pagana* to *Colchina* it runs Eastward about four Leagues; from *Colchina* to the  
Point

Point of *Porto-Rapani* (where the Coast is most bending) it inclines Eastward for about five Leagues together.

It may well be said that on the Western Coast the anchoring is not so good as on the Eastern; for on the Western Coast the Ground is false, and consists much in banks of Sand, so that to Cruise upon that Coast at the distance of a League, it is necessary to have a *Greek* Pilot, or otherwise you must be perpetually Sounding. I could describe all the Soundings, did I not fear to be troublesom, for I have them in my *Memoires* as they were given me by one of the best Pilots in that Country. *Calamata* retains much of its old name *Calamie*, of which *Polybius* makes mention. Passing from thence to the Cape *de Matapan*, the first Village we came to is called *Christo*, which name was given it from a miraculous Crucifix, which the *Grecians* have erected in that place. The *Greeks* do not use emboss'd work, and therefore this Crucifix was\* only painted upon Wood. *Christo* of old was called *Gerenea*, and was the place of the Nativity of *Nestor*, whose prudence contributed so much to the taking of *Troy*.

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From *Christo* the Coast leads to  
 χορίων. *Chiores*, which is a little *Chorion*,  
 as the Vulgar Greek call a Village.  
 The Houses of *Chiores* stand scatter'd and  
 dispers'd in a Wood full of Fountains, for  
 there are more Springs of Water in the  
 Country of the *Magnotti*, than in any  
 Country of *Europe* besides.

About half a League from thence lies the  
 small Village *Cardamile*, which has kept  
 its name from the time of *Agamemnon*; it  
 is one of the richest little Towns in the  
*Brazzo di Maina*, wherefore the  
 χορὰ. *Greeks* do not call it a *Chorion* but a  
*Chora*, which is their word for a  
 Town.

The Banks about *Cardamile* are famous  
 in memory of those delicate Nymphs which  
 came out of the Neighbouring Waters to  
 be present at the Nuptials of *Pyrrhus* the  
 Son of *Achilles*, when he came into those  
 parts to solemnize his Marriage with *Her-  
 mione*.

The great Village *Istechia* is not above  
 three small Leagues from *Cardamile* upon  
 the Coast, but is not to be confounded  
 with another large Town of the same Name  
 not far from *Thebes*, and eminent for the  
 great Battel *Epaminondas* gained there a-  
 gainst the *Lacedemonians*. Our French  
 Geographers

Geographers will needs have the Castle of *Maina* to be the old Town of *Leuctra*, but they are much out in their description of that Country.

About Canon shot from *Istecchia*, the little Rock of *Pecno* is to be seen, about a Musket shot distance in the Sea; the Ancients called it formerly *Pepgnos*, and 'twas a wonder to me that they should denominate an Island from so pitiful a Rock, whose top is no larger than the top of *Mont-Martyr*: However, in this Country it was that *Castor* and *Pollux* were born. It was told us as a great wonder, That upon the top of that Rock an infinite number of Pismires were to be seen; our *Virtuosi* falling presently to their Philosophy, and canvassing the causes of so unusual a thing, the sagacious *Bocca-negra* demanded of a Seaman who had been there, if the top of it was not sandy, and what colour the Sand was of? The Seaman had no sooner told him that it was very sandy, and the Sand extraordinary white, but he cryed out, That we need trouble our selves no farther for a reason, for the whiteness of the Ants: That ancient History was much to blame to have omitted so evident an Argument; and for our further conviction he urged the example of the Bears and Foxes which are

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white, in *Nova Zembla*, and those Northern Countries by perpetual reflection of the Snow; concluding at last, that either quick transpiration of the little particles in the body of the Insect, attract by their activity the colour of the Sand; or else the colour of the Sand does of it self penetrate the substance of the Insect, by means of the humidity of the place.

*Pecno* is equidistant from the Port of *Istechia*, and the Port of *Prestean*, which last is built upon the ruines of the Ancient *Thalamae*, a Town never very Eminent, but now most miserably poor. The *Greeks* call it indifferently *Prassia* or *Prestean*.

Upon the Coast betwixt *Prestean* and *Bytilo* by the Sea side, there is an excellent spring of fresh water, very well known to the *Corsaires*. It was formerly Consecrated to the Moon; and not far from it was the Temple of *Juno*, remarkable for the Oracles, which by way of dream, resolv'd all those who consulted it concerning future Events: I know not whether any thing of this Temple be remaining, as they assure us; but this is certain, that in the *Brazzo di Maina* there are the ruines and reliques of many Noble and Magnificent Buildings to be seen, preserv'd as well by the valour of the Inhabitants, as the barrenness of the  
 Countrey,



Countrey, which has taken away either the power or inclination of Forreign Nations to invade and destroy them. Nor have the *Turks* been able hitherto to supplant them. *Bytilo* is a large Village call'd formerly *Oetilos*: and as out of *Oetilos* is form'd by corruption *Bytilo*; so the *Italian* Pilots have corrupted the name of *Bytilo*, and call'd it *Vitonlo*. The Harbour is large, and we anchor'd there at sixteen or eighteen fathom water, which would make it an excellent Port, were the bottom accordingly, but 'tis cover'd with great flints, or little pebbles that hinder the anchoring, and many times cut the Cables. The wind that brings a Ship out of this Harbour must be *S. W.* and one would think should rather run it upon the Shore. If there be any good Swimmers in the world, or any Thieves more famous than ordinary either at Land or Sea, they are at *Bytilo*, in which respect the *Greeks* call that Town the *Grand Algier*.

Next to *Bytilo* keeping close to the Coast, we came to *Corotta*, a place little considerable; either for Antiquity, or Port, which is capable only of small Vessels. From *Bytilo* to *Maina* is near seven hours passage, and *Corotta* is exactly in the midst. From *Maina* to the point of *Matapan* is only two hours; and at the foot of this Cape, lies a small

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Small Village call'd *Caibares*, where stood formerly the little City of *Genepolis* call'd otherwise *Tenarium*, from the name of that Promontory; and thus ends the Western Coast of *Brazzo-di-Maina*.

The Castle of *Maina*, is on the same place where formerly stood the City of *Messa* not much known amongst the Ancients but for its Neighbourhood to the ruines of *Hyppola*; and a hollow part of the Coast call'd by them *Thyrides* or the Windows. By the view of this Coast we concluded that *Maina* is the same that *Messa* was formerly, and could easily collect why it was call'd *Thyrides*; for observing the Coast from our Ship, we discerned several *Grottos* cut in it, and dispos'd in such a manner, that they look'd like a continued row of windows, and I will tell you hereafter how they are us'd to that purpose.

There are three dangerous Rocks at the mouth of the Haven of *Maina*; besides that it is otherwise very bad, there being scarce water enough for a Shallop, in respect of the many quick-sands and sand-banks there in: The Town is built round about the Port, but open every where towards the Land, as all the Towns of the *Magnotta* are, and indeed it is generally so all over *Greece*, where, unless it be *Constantinople* and

and the old circumference of *Andrinople*, there is scarce a City that has a compleat Wall about it : formerly they had all very good Walls. The Famous *Sparta* was the only Town that refused them, as looking upon the Valour and Bucklers of her Inhabitants to be her best Rampart and Fortification.

Our Vessel having been at anchor about two hours, sent her Shallop with a white flag within Canon shot of the Castle, which is the formality used when Pratique or Commerce is desired with a suspected people : The Inhabitants hung out likewise a white flag ; and a while after two or three of their Barks came on board us : Our Captain had no mind we should know his Negotiations with them, and to take off our curiosity of going a Shore, he endeavour'd to terrifie us with stories of the frequent insolence and rudeness of those people toward strangers ; but *Osman Chelibi* assured us the contrary, though there were several affirm'd that he himself would be in as much danger as any of us : However our own inclinations, and his confidence prevail'd, and he put himself with us into one of the Boats of the *Magnotti* : we landed about a hundred paces from some of the aforesaid *Grottos*, out of which  
we

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we quickly perceiv'd five or six lusty Fellows to come forth, arm'd with Musketons and making towards us, which gave us no little alarm; their faces were black as Devils, but their clothes of the same colour with the ground, which they chose on purpose for the more easie circumvention of passengers, that is to say, of one another, for there are few Travellers to be seen in those Quarters. These Rascals do lye flat upon their bellies about fifty paces from the Rode, and appearing at that distance like so many little heaps of rubbish, a man suspects nothing, and is strangely surpriz'd to see them leap up suddenly, and come and catch them by the collar. The *Magnott* who conducted us, had a little barrel of Brandy in his hand that we had given him; he proffer'd it to these honest Fellows to drink, who being much pacified thereby, each of them took two hearty gulps, and invited us very civilly into their Dens: *Osman Chelibi* encouraged us to go along, but we durst not trust him, and for more surety fate our selves down upon the bank.

At first I was receiv'd but coldly with my *Turkish* Language, which at *Osman's* request I distributed very freely among them: I thought to have insinuated mightily thereby, but they pretended not to understand

Understand me, that I might conceive a better opinion of their Religion, and be taken with their contempt of the *Mahumetans*: This policy of theirs made me believe they were some of those who were to pass into *Italy*; and when I asked them, they confessed as much. By degrees we grew something better acquainted, and in time came to some kind of confidence: We walked up and down together, and at last they brought us some of their salted Quails, which indeed are admirably good: There is no Countrey in the world that has more plenty of Quails, or better than theirs; and they are careful to salt them up to serve them the whole year. A *Papas*, or Greek Priest gave us Wine of his own growth, not at all inferiour to the Wine of *Lepante*, which at this day is the famousest Vineyard in the West of *Greece*: by degrees they grew very communicable; and inform'd us readily of their Customs.

It is supposed there may be about thirty thousand Souls in the *Braxo-di-Maina*; but as to their Manners, never any people were represented so diversly as they are at this day: Some will have them brutish, perfidious, and naturally addicted to robbery; others consider them as the true Posterity and remainder of the Magnanimous *Greeks*,

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*Greeks*, who prefer'd their Liberty to their Lives, and by variety of great actions made themselves terrible, or at least respected by other Nations; insomuch that their Champions maintain, that the violence and ferocity of the *Magnotti* is but the effect of their just indignation to which they are daily provok'd by their barbarous persecutions both from the *Turks* and the *Christian Corsaires*. Be it how it will, of all the People in *Greece*, there were none but the *Epimoti* (call'd the *Albanians* at this day) and the *Magnotti* (the lamentable remainder of the *Lacedemonians*) that were able to be li up against the *Turks*. The *Albanians* were subdued 1466. In which Year their renowned Prince *Scanderbeg* dying; at the dispersion of his Subjects and Troops, a good part of them retiring to the *Magnotti* were kindly receiv'd, and had Quarters given them in their Caverns and Mountains.

As to their Religion, they preserve that of the Ancient *Greeks*; they have among them many *Calogers*, which are Monks, in the Institution of *St. Basil*, and several that they call *Papa's* or *Priests*. But the other *Greeks* have so little esteem of their Piety that when they speak of them, they say in derision, If you would be a New Saint, you

they must go and live among the *Magnotti*. They have a particular Veneration for the Virgin *Mary*, for St. *George*, and for St. *Demetrius*, who is the Protector of *Greece*. Upon the top of their Mountains they have a multitude of little Chappels dedicated to the Prophet *Elias*, whom they account the first person that imbrac'd a Monastick Life. The whole Coast is full of *Grottos* cut in the Rock, which are used as Cells or Hermitages for their *Calogers*, who are as so many Sentinels to discover the Ships at Sea, and when any appear, they repair immediately to the Town to give Alarm to the Governour, and prepare the people either for their Defence or Prize : This is the use that is made of the *Thyrides* or Windows, that we have mentioned before.

The *Calogers* in the other parts of *Greece* by the Rules of their Institution, have the privilege of Commerce, and may trade for Wines, Fruit, Honey, Oyles, and in general, for all the effects of their own industry and labour : But the *Calogers* of the *Brazzocks* *di-Maina* go farther, and have liberty of Piracy, and in excuse of their hostilities, they pretend slyly when they go to Sea, that they go only to secure the tenths of the Prize in behalf of the Church ; whereas in truth there is nothing excites them so much

much as the desire of plunder; and when they meet with any Prize, they need not speak twice to bid them lay them aboard; and yet there are among them very Pious Men, and strict in their Lives.

The *Greek* that is vulgarly spoken among the *Magnotti*, is the most corrupt of all other; for having a constant Trade by reason of the Commodities which they take by Piracy; and Trafficking one day with one Nation, and another day with another they are much accusom'd to the Language which they call the *Franck*; an ill favour'd kind of *Italian* that makes use of the Infinitive of every Verb, to express all the Tenses and Moods of every Conjugation; and yet for all that lame and imperfect way, is understood and spoke in most parts of the *Levant*. The greatest Trade of the *Magnotti* is slaves: They take all the Prisoners they can catch, both *Christians* and *Turks*; the *Turks* they sell to the *Christians*, and the *Christians* to the *Turks*.

They are so far from concealing, or being ashamed of their Piracies, that they boast of them, and take delight in giving a Relation. I found by their vanity in those descriptions that they were true *Greeks* and had learn'd of their Ancestors the Art of flourishing and embellishing their Exploits

plots



ploits : They carried me to one of their  
 Grand *Corsaires*, and shew him as a person  
 who had done strange things above the or-  
 dinary rate. When in the Countrey it was  
 known that he was preparing to go to Sea,  
 the Alarm was generally taken, the Pa-  
 rents that had handsom Children, and the  
 Husbands that had handsom Wives lock'd  
 them up carefully for fear this good Gen-  
 tleman should spirit them, and sell them in-  
 to other Countries : they are in the same  
 apprehension when any strange Vessel comes  
 in ; for if any of the *Magnot Corsaires* has  
 a quarrel to any of his Neighbours, their  
 Wives or Children pay for it, and are stolen  
 the next opportunity. When I was a slave  
 at *Birette*, I had for my Comrade a young  
 Greek who had been sold by the *Magnotti* ;  
 he was only Son and Heir to the best Fam-  
 ily in *Modon*, which is a considerable Town  
 in *Morea*. A rich *Turk* in that City, famous  
 for oppressing the *Christians*, had an itch-  
 ing after the young Mans Estate, and not  
 finding a cleaverer way, he contracted with  
 the *Magnotti*, who took their opportunity,  
 whipp'd him away, and sold him to a Vessel  
 belonging to *Bizerti*.

Not many dayes before we came to an  
 anchor in the Road of *Maina*, there hap-  
 pen'd a pleasant accident in the Cabans be-

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twixt *Maina* and *Bytilo* : Two of the *Magnotts*, one of them call'd *Theodoro*, the other *Anapliottis* (both great *Corfaires*, both married, and formerly great friends) falling out about the division of a Barque which they had taken from the *Venetian*, and pillaged ; in revenge, unknown to one another, at the same time they enter'd upon a design of stealing one anothers Wives ; and it succeeded on both sides : They knew there was in the Road at the same time a *Corsaire* of *Malta* : *Theodoro* got the Wife of *Anapliottis*, and away he went with her to the Ship, but could by no means come to an agreement with the *Corsaire* about the Prize ; for having viewed and considered her well, the *Corsaire* refused to give what he demanded, and told him, it was not two hours since he had bought another much handsomer for half the money ; and that *Theodoro* might be satisfied he spake truth, he commanded her to be brought up ; She was produc'd, and *Theodoro* found it was his own Wife, and that *Anapliottis* had been before-hand with him ; He was strangely surprized, yet thought not so much of rescuing his own Wife, as pressing the *Maltese* to take the other at his own rate ; that when the whole story came out (as one day it was likely it would) it might be

be

be known that both the good Women were sold at the discretion of the Pirate, and that he might not be alone the perpetual subject of mockery and disgrace: But *Anapliottis* missing his Consort, and understanding her condition, armed out a Shallop (and *Theodoro* in spite of the quarrel joining with him) they made up to him, and so hector'd the poor Pirate, that he was forced to deliver them, or otherwise he must have ruined the rest of his Affairs in that Country. The Husbands, by interposition of their friends, were so perfectly reconciled, that two days after they were Cruising again together in the same Vessel, and looking for Prize: They might have been Divorced from their Wives if they had desired it; for nothing is more common among the *Greeks*; but they were both good natured and took them again.

Not far from *Maina* we were carried into a long Cabin, in which there were two large Rooms hung with Cloaths, one side *a la Turque*, the other *a la François*; here hung the Turbans, there the *Calpas* or Greek Bonnets; here the *Sabers*, there our *Conteaux* or short Swords; here our Shoes, and there the *Turkish* Chippins. This Wardrobe was the Spoils and Trophies of many victories at Sea, where sparing no bo-

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dy, they make all Fish that comes into their Net. They offered us very good peny-worths, and a young *Piemontois* of our company, called *Bertaldi*, bought a very fair Vest that had been taken from a *Greek* Merchant of the Isle of *Engia*, which is an Island not far from *Athens*: For my part I had not the courage that *Bertaldi* had; Cloths that are gained in that unjustifiable manner, are many times owned, and great mischiefs do fall out to the buyers.

The *Turks* are every day sensible of the Cunning and Courage of the *Magnotti*, seeing their Vessels with Officers and Provisions for their Camp before *Candy*, many times intercepted by them. The *Turks*, however provoked, durst never formally invade them, or ingage their Troops in those hideous Mountains: instead of downright attacks, they have thought it more prudent to debauch some of the most mutinous of the people, and make a Faction among them. The *Grand Visier* has recieved and swallowed a thousand insolencies from them, which they did to revenge the death of ten or twelve of their *Corsairs* taken in the year 1667. and impaled in *Candy* by his order. They have come often in the night and burned his Ships under the very Canon at *Canea*, and got off without

out much difficulty; for their Vessels are nimble sailers, draw but little water, and will run any where, where another will strike. To pacifie them, and furnish himself the better, the *Grand Visier* offered them double the price for all Provisions they will bring in; but his proposition being rejected, he sent a Squadron to infest their Coast under the Command of *Assam Baba* the famous *Corfsair* and best Seaman the *Turks* have; and indeed the very man, who having committed so many insufferable Violences upon several *French* Vessels, gave just occasion for the Complaints which our Ambassadors made against him, and was a great cause of the jealousies betwixt the two Crowns. *Assam Baba* having appeared with his Squadron of four Ships before *Maina*, hung out his White Flag; promised an amnesty, and proposed to them to send Commissioners to Treat with him. They suspected it was but a design, and those of the *Magnotti* who were most disposed for Mutiny, replied only with their Muskets and long Guns, of which they have great store. The Alarm was taken all over the Country, and they sent in great confusion to raise the third man quite thorow that *Canton*, appointing several Rendezvouses at *Sytrè* and *Adrabysta*, two of their principal Villages:

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In the mean time the Inhabitants of *Maina* carried all the best of their Goods to the top of their Rocks. It was a spectacle of strange confusion to see them haling their Wives and Children along those terrible Precipices; and the Old and the Lamè limping along, with each of them a great bundle at their backs, and driving before them their Flocks of Goats, which is the chief wealth of that Country. But the Women came back, and were present at the defence of their Shore, and by an accident that I cannot omit.

It hapned that a young man in the middle of their *March*, overtaking one of the Women who had a Child of three days old at her breast, told her that her Husband had sent him after her to enquire where she had laid his Sword and Fuzil in the hurry. Tell him (replied the woman in a passion) that he come and look to my Goats, and my Child, and I will fetch his Arms and use them better than he; and thereupon having put her Child into the arms of an old woman that was next her, she took her course directly to the Shore, and gave an Example to all the rest, who following her unanimously, came and put themselves at the head of their Militia that was already arrived at *Adrabysta*, and *Syrte*;

it fell out to be at the same time as *Affam-Baba* was sending his Shallops on shore with Armed Men to repel them; but the cries and comminations which these women sent up to Heaven; and the marks of courage and undauntedness which she showed, did exceedingly incourage the *Magnotti*, and made *Affam-Baba* unwilling to hazard a descent. The Woman who animated them in that manner was of the House of *Giracaris*, which was the most ancient and most considerable Family in that Quarter. The next night ten or twelve of the *Magnotti* swam secretly to the *Turkish* Ships, and cut their Cables in such manner, that being dashed together by the agitation of the Sea, they fell foul upon one another; were driven violently upon the shore, and several of their Men taken Prisoner, where they were plundered in sight of the two other Ships, which, by reason of the shallowness of the Water durst not attempt to relieve them. This way of infesting of Ships is ordinary among the *Magnotti*, who are excellent Swimmers. The Vessel where *Affam-Baba* was in person was saved; yet this advantage obtained against a man that was the very Soul of the *Turkish* Fleet, gave the *Magnotti* such incouragement that they took the confidence to intrench themselves

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regularly at *Ceriso*, *Maina*, *Collocythia*, *Cardamile*, and *Sytrè*; for till that time their Mountains were their refuge upon all occasions. The *Grand Visier*, who did not think this an Enterprize worthy of his Force, betook himself to an Artifice: He had certain of the *Magnotti* Prisoners, and among the rest one *Lybiracis* a considerable Person in his own Country. He found out a way to seduce them, and having discharged them, after he had loaden them with money and private instruction, they undertook their design, and by their practices, with their acquaintance in the *Brazzo*, brought it about, that the greatest parts of the Inhabitants being frightened or corrupted, consented that the *Grand Visier* should build a Cittadel at *Porto-Caglie*, and another at *Bytilo*, under pretence of securing the liberty of Trade; for at first they were unwilling to alarm them with the name of Dominion. When the two Cittadels were defensible, the persons whom the *Turk* had debauched, seized of all such as they thought capable of opposing their Treason, and hung up five or six of the most active among them. In this the *Turks* gave great evidence of their cunning; nothing appeared to be done by their order; great formality was used in forming the



the process against those poor Creatures, who were condemned (forsooth) as disturbers of the publick repose; and Execution done in the name, and by the authority of the whole body of the *Magnotti*. But their Eyes being opened at last, in spite of their subtilty, there grew to be two Factions among them, one of the *Giracaris*, the other of the *Lybiracis*; and this at present is the great object of the *Turkish* designs, who would fain reduce this people to a condition of destroying themselves, without any Force or Invasion from them.

The Posts which the *Turks* have fortified in the *Brazzo*, are each of them secured by an *Aga*, with a certain number of *Janizaries* under his Command. But this new servitude growing insupportable to the *Magnotti*, they have had thoughts of transplanting into *Italy*; and that inclination is increased as oft as they see those Cittadels, which they look upon as the first step to their slavery: However, they are as yet irresolute, and who can admire it in an affair of so tender an importance? 'Tis probable the success at *Candia* will settle their minds, and what that will be, God only knows; If it be fatal to the *Turks*, they will not venture to attack them, but seem to disown the Mutineers who will doubtless be supported

ported by the *Venetian*. If the *Grand Visier* takes the Town, his Victory there will draw on the subversion of the Republick of the *Magnotts*, either by means of the Consternation it will cause among them, or of the Effort the *Turks* will be constrained to make, that they may leave nothing in all *Greece* considerable enough to give them apprehension. The Creatures which the *Grand Visier* employed among the *Magnotti*, were every day insinuating into the people, and especially the *Papas*, and *Colongers*, that the *Turks* would allow them their Churches and Crosses upon their Steeples, and publick Market places, a priviledge of which the *Greeks* are generally very fond; and all those who are dependent of the *Turk*, have often endeavoured to purchase at no inconsiderable rate. They do likewise promise the *Magnotti* exemption from the Tax upon Children, and that they shall pay but one half of the duty exacted in *Morea*, where every Male pays two Crowns a head. At *Constantinople* the Males pay three Crowns. On the *Terr'a firma* the Women pay nothing, but in the Isles of the *Archipelago* Men and Women pay equally two Crowns a piece; and all this without diminution of their other Taxes, of which I shall speak elsewhere; all which were to be

be excused to the *Magnotti*: and to inveigle them yet farther, they assured them that no *Turk* shall ever be permitted to live in their Country, but such *Janizaries* as will be necessary for the Garrisoning their Forts.

These fair promises are the more plausible, having the reputation of the *Grand Viflers* word to secure them, who passes among them as a Man of great Sincerity and Honour; on which score they cease not to cry up his rare Qualities to the skies, who in our dayes has found out a way (as the *Turks* themselves say) of distinguishing himself with advantage from the Greatest and Most Heroick Persons of their Nation: He has as they say, the infallibility of Conquering, with a peculiar Gift of keeping his Parole. Nevertheless among the *Magnotti* this reputation has no great influence upon such as have an aversion to the *Turks*, who to support those that are tottering, do as often inculcate the resolution of the *Turks*, to allow them but one Church in a Town, which is a menace that makes them commonly tremble.

In a word, the most prudent and best disposed of the *Magnotti* do intend to transplant, rather than be subject to the Tyranny of the *Turks*; and accordingly they have

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have sent to the Pope to beg admission into the Patrimony of the Church; and to the Great Duke into *Tuscany*; but having been denied by both, they Addressed to the Republick of *Genoa*, which State reflecting upon the brutishness of the Inhabitants of *Corfica*, was the more inclinable to gratifie them, upon consideration that the barbarity of the *Magnotti* must be very great, if it out-did the rudeness of the *Corfsicans*: This is most certain, if the late Treaty succeeds, never Nations will be better matched; their intermarriages must needs produce Children which will be so many Master-pieces of ferocity; for, which of the *Corfsicans* is it, that having the least quarrel with another, begins not his declaration of hostility with a stab? and if he misseth, his Adversary will be sure of him; so natural to them is the spirit of revenge: Some of these *Corfsicans* have been known upon an injury received to lye hid a fortnight together in the bushes, contenting themselves to brouze all that while upon Raisins, so they did but prosper in their ambush.

This then is the present condition of the last Common-wealth among the *Greeks*, and if you will have the truth, the matter is not great; for were it not in so much danger

danger of the *Turk* as it is at this time, it would be always within two fingers breadth of destruction, by animosities among themselves, and the small reputation they have among strangers, who having no alliances with them, have no obligation of interest to relieve them, unless upon some pressing necessity, as there lies now upon the *Venetians*.

On the seventh of *April* our Astronomer *Bianchi* took the height of the Pole at *Mai-ua*, and made use of all possible precaution to reduce its Meridian to the Meridian of *Uranisburgh*, establishing their difference of 54 minutes of time; for he Calculated the place of the Sun, by the Radical Tables of *Kepler* : He found the Pole Elevated 34 degrees and 25 minutes. You know very well, that in the *Mediterranean*, the Elevation of the Pole is never taken but in curiosity. Those practises are used only in long Voyages. But in the *Levant-Seas*, being almost continually in sight of Land they rectifie their Course by the prospect of the Coasts; and when by foul weather, or the lowness of the shore they are not visible, they take advice of their Pilots, and point their Chart accordingly; so by their Compass they guess probably of the course of their Ship, and by their judgement and experience

perience they pronounce of the place where they think they are arriv'd, but many times they are guilty of very foul mistakes. *O. Bianchi* would needs make experiment likewise about the variation of the Needle, and was amaz'd at the Opinion of several Pilots who maintained, that at the Point of *Mareea* the Needle would not vary at all : He try'd the Experiment two or three several wayes, and found by all of them, that it declin'd two degrees fifteen minutes from North to N. W.

The seventh of *April* in the Evening we had scarce got on Board, before our Boat was furiously tossed, and for three hours together suffered great agitation by the strong current of waters that is frequent all the Western Coast of *Greece* : The waters do run naturally towards the shore, and when their violence is opposed by the winds from the shore, the Ships are always tossed as ours was at that time by a strong N. N. W. wind which blows constantly from Land : But the Sea was nothing rough in that Quarter, as I observ'd it two years since upon the Coast of *Natolia* : I was then in a Galley of *Bizerte* passing from the Isle of *Cyprus* to *Rhodes*, where our Slaves had opportunity to exercise their Arms, and show their dexterity at the Oar  
again

against the impetuosity of the current from  
 the Gulf of *Satalia*, which reaches from  
*Cape Sardeni* upon the *Terra firma* to *Cape*  
*Saint Epiphano* at the Western Point of *Cy-*  
*prus*. I hope in the continuation of my  
 Voyage, I shall have occasion to observe the  
 Currents which come down the Channel  
 from the Black Sea to the *Mer-de-Mar-*  
*mora*, and from thence into the *Archipe-*  
*lago* by the mouth of the *Dardenelles*; then  
 I shall be able to give you an account of  
 them; but for those upon the Coasts of  
*Maina*, and in the Gulf of *Satalia* I can  
 assure you by my own observation, and the  
 report of the best Pilots in the Countrey,  
 that they have three different sorts of Mo-  
 tion conformable to the nature of the Tydes  
 in the Ocean, which have their dead wa-  
 ters, and their quick waters in three seve-  
 ral fashions, yet all those motions equally  
 proceeding from the impressiion of the rays  
 of the Moon upon the mass of the waters.  
 These Currents therefore have a peculiar  
 Motion every day, for their force redou-  
 bles according to the propinquity of the  
 Moon to the Meridian, and relaxes when  
 She is farther off. They have a Motion  
 likewise for every month which increases  
 towards the New or Full Moons, and to-  
 wards the first and last Quarter; and the  
 third

third Motion (which is the most impetuous of all) is a sort of Motion that happens eight times a Year, that is to say, in the New and Full Moons, at the two *Æquinoxes*, and the two *Solstices*. Not having had a Full Moon of twenty dayes near the *Vernal Æquinox*, I was curious to enquire of the Seamen at *Maina* how the force of the Current had been there during that time, and they assured me, that for two dayes together, (*viz.*) the 19. and 20. of *March* the waters came down upon the Coast with more than ordinary violence, and they shew me a place in the Banks where the water had got in, and transgressed its old limits above a Musket shot, and this without any wind either to assist or oppose it, for commonly the wind contributes much either one way or other.

Our Captains private Affairs being dispatch'd, and the *Magnotts* having nothing farther wherewith to detain us; we weighed Anchor the seventh of *April* in the Evening, the Sea being something calmer, and took our leaves of this rude kind of People.

Having left the Old Castle *de Maina* to the Eastward, to gain the Wind and double the *Cape of Metapan*, we were forced to stand out to Sea, and fetch a greater Com-



pass with our Ship : As we were steering to the South to avoid the dangerous Rock of *Renesta* (which lies about a good League from the shore) we heard a great thundering of Canon that way towards which we were sailing : The Soldier that was Sentinell upon the Scuttle could see nothing by reason of the height of the Coasts, but we, having no maw to ingage in other mens quarrels, declin'd them, slackning our sails because we would not straggle too far from the place where we were : But the noise of the Guns ceasing, we sail'd on to the Eastward, and doubled the *Cape* that was formerly so Famous for the adventure of *Ari-on*, to whom we are obliged for our Conforts in Musick, he being the first who taught us to sing in Parts. The story how the *Dolphin* preserv'd him when he was Ship-wrack'd not far from *Tenara*, is too well known to be troublesome to you here.

The Mountains of this *Cape*, and generally all of them that inclose the *Brazzodi-Maina* had their tops cover'd over with Snow, but at the foot of them great Herds of Cattle and Goats. The Skie was full of Crows, and they came so near us, that we were sufficiently molested with their noise. It is not imaginable what abundance they

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have

have of Deer, wild Boars and Bears. Not far off, we saw a vast number of Sea-hogs, or (if you will have them under a better title) *Dolphins* following our Ship, and rang'd, according to their custom, two and two, a Male and a Female, and the Male always behind : They did not swim quietly as other fishes do, but were still leaping up and falling down again into the waters, which our Seamen interpreted an infallible prognostick of ill weather. I never saw so many *Dolphins* as in that place, more camus'd, nor flatter heads, which is the beauty of that sort of fish : It was easie to distinguish which of them were most handsome ; several of them had long heads which were not so comely, but all of them threw up their noses into the air, and gave us our choice. Our Seamen would needs have it that they threw up their heads in that manner, the better to hear the word *Simon* which they roar'd out as loud as they could call, supposing they follow'd them thereby : For my part, I think they did it for more convenient respiration ; for the *Dolphin* is a foggy fish, and almost stifled if it lies long under water without air. I will not meddle with the secret sympathie which renders this fish naturally kind to Man, and tames it so easily to our hand : Such Problem

blems as these, are the rocks of Reason, upon which the curious do too frequently split. Our *Virtuosi* (being full of their Learned *Ideas*, and lying as it were at catch for any thing that might give new light to their old Notions) propos'd to themselves an Experiment about these *Dolphins*; they resolv'd to take two or three of them with their harping-irons; (and if they took one they might take a hundred, their amity one for another, not suffering them to part) the design was to dissect a Female, and examine the form of her belly, her breast, the situation of her *Aspera arteria*, and the communication betwixt her lungs and her nostril; that if possible we might find out whether in the structure and fabrick of this fish, there might not be some secret analogy with the Inwards of a man, to which (for want of better reason) we might ascribe their kindness, and strange inclination to our Sex: But we discover'd that the inclination of Man was more powerful to them; for the *Italian* Marriners would not endure that we should do them any mischief, calling them the Companions of their Voyage, and the faithful Sentinels, who by their leaping and playing upon the Waters, do give them constant notice of any tempest approaching; and by this means our Experiment was lost.

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But the sight of *Tenara* gave us another contemplation. The passage into Hell (if you will believe the Antients) is there, and *Cerberus* tyed there by *Proserpine* to guard it. This is certain, on the middle of the Mountain there is a dismal hole to be seen, that was formerly consecrated to *Nep-tune*: the entrance is so horrid, and the depth so immense, that it gave occasion to that opinion that it went down into Hell: That it was by that *Hercules* descended, Hector'd *Pluto* in the midst of his Estates, and in defiance of him, brought away his Three-headed Dog. 'Tis the common opinion at this day, quite through the *Brazzo di Maina*, that by this hole the Devil comes out a hunting every day in the shape of a Hound.

In this Mountain *Tenara* there was found formerly good Crystal of the Rock, several sorts of Metals, and some Precious Stones; The *Greeks* say the Veins are as fruitful as ever, but that the Inhabitants conceal it, for fear it should invite the *Turks*, and bring them sooner into their Country.

At the foot of *Cape Matapan* towards the N. N. E. the old Castle is to be seen; from this Castle the Coast runs two Leagues N.E. as far as the Port of *Colocythia*, called anciently

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ciently the Port of *Achilles*: There the anchoring is good, but not so good as at *Porto-Caglie*, a Haven about seven Leagues distance from the Cape. To enter into the Harbour at *Porto-Caglie* we kept to the Southward Coast, where we found sixteen Fathom water: Towards the North, within Pistol-shot of the Shore, great care is to be had of a Rock, which is the more dangerous because it lies almost just level with the water. Our Anchorage here is in danger of nothing but a South-East wind; The Town is large, (and in it one of the best Fountains in the world) it was called in former days *Tenthron*, and was once a Colony of *Athenians*. Here it is that the Sea makes a great Arch in the Shore, to form the Gulf of *Colochina*, heretofore called the Gulf of *Laconia*. In this manner our Vessel sailed on to the Southward of Saint *Angelo*, where we were to double the Point. On the Shore from *Porto-Caglie*, towards the North, we found the place which was called in former times the *Temple of Jupiter*, and two large Rivers, where the Barks did frequently supply themselves with fresh water. The River that lies Northward of the other, retains still the quality of its water, which passed among the Ancients for the most pure and delicate, and least sub-

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ject to corruption in all Greece. The Inhabitants call it only *Potamo*, which signifies a River; but *Pyrrhus* called it *Scyras*, from the name of the Island *Scyros*, where he Imbarqued when he came into this Country to his Nuptials with *Hermione*.

Beyond the River, the Coast runs into a Point, upon which stands the Town of *Pagana*, which name though it be the most commonly given, it is called likewise *Pago*, *Gade Pagon*, or to pronounce it more justly, *Cape de Pago*; the Ancients called it the Promontory of *Diana Diſſynna*, and the Town is built of the ruins of the old City *Las*; its scituation is easily known by three Mountains, *Hama*, *Ilion*, and *Cnacadion*, formerly famous for the Trophies erected there after the *Macedonian* defeat; as likewise for the Temples which *Castor* and *Pollux* built in that place, at their return from the Conquest of the Fleece. About half a League S.W. from *Pagana*, is the little Island called *Spatara*, and three Leagues E. N. E. of *Spatara* lies the City of *Colobhina*, upon the firm land near the mouth of the famous River *Eurothas*, which passes by *Mysithre* of *Lacedæmon*, as you please.

On the eighth of *April* in the morning as we were within sight of *Pagana*, the wind began to rise, and increased so fast, that

we grew fearful of a Storm. It drove us near enough the Shore to discover the large and long Reeds which grow in the mouth of the *Eurotas*, and they put us in mind of the *Lacedaemonians* who made Mats of them formerly to lie upon. This River is now called *Bazili Potamo*, or, the *Royal River*, and might be made Navigable seven or eight Leagues up, for there is water enough, but then it is so narrow there is not room to turn, and scarce for another Vessel to pass.

Our apprehension of ill weather, made us resolve to put in at the little Isle of *Spartara*, formerly famous by the name of *Cranaz*: But what think you did we find in a little Creek where we put in for shelter because the anchorage was good? We found two Vessels, who coming the same road with us, and driven with the same wind, had put in there not above two hours before. You will be surprized when I tell you that one of those Vessels was the *Christian Corsair* who had changed his Colours upon us so often, and treated us so insolently. The other was a *Turkish Vessel* laden with *Janizaries* for *Candia*, that the *Corsair* had taken after very great resistance; and it was the noise of that Combat that we had heard when we were off

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of *Matapan*. Lest the *Corfair* should begin a new Quarrel with us, on point of Ceremony, we Saluted him, and Lowr'd our Sails: We had scarce come to an anchor, when by good fortune the Wind veer'd to the South, and a great Rain falling, the Storm ceased. Our Captain sent his Shallop a shore, and in it his Mate, to salute the Pirate; our curiosity would needs make us accompany the Mate, where we found the Pirate very busie; his Vessel shot through and through in several places, took water in such plenty, that all her Pumps (though they wrought continually) were not sufficient to clear her: This was a manifest sign that the *Turk* had defended herself well; but we perceived also that the *Turk* had been as ill treated, for her Tackling was in the greatest disorder imaginable; no Sails, no Cables, no Masts, but every thing in most desperate condition, and the relation we had of it was this. The *Sangiac* or Governour of *Modon*, had sent a *Turkish* Vessel with Ammunition and three hundred *Janizaries* to the Siege of *Candy*. It was the misfortune of this Ship, to meet our *Corfair* in the same height of debauchery, and the same impatience of being at mischief as we left him; so that without the least scruple or hesitation the *Corfair* fell



fell to work upon the *Turk*, who defended herself very well; received and returned some hundreds of shot. But the *Corfsair* observing store of *Janizaries* upon the Deck, changed his design of laying her on Board as he intended, and betook himself to his *Granado's* and *Bosses* (which are a sort of Glass-bottles very thin and square, and holding about six pounds of Pouders, to which they give fire in four several places, by so many pieces of Match fastned thereunto.) Their execution was so terribly great, that it burned or lamed the greatest part of the *Janizaries*; this was evident by the strange consternation and terror that it produc'd in those that were left, who not knowing how to secure themselves against them, fate down quietly one by another with their arms a-cross, and their heads hanging down, as people that were utterly lost, and had nothing to do but to submit to their destiny. All their refuge was in the word *Alla, Alla*, which they repeated often to themselves with a low and humble voice; so that their Vessel being surrender'd, they were immediately clap'd into Chains. The Conquerour, forced by the violence of the wind, and the necessity of mending, was come to an anchor at *Spatara*. We arrived just as  
her

her Equipage quitted the *Turkish* Ship which was ready to sink under them. Our Companions knew nothing, but by hearsay, of the obduracy and natural insolence of the *Corfsairs*, but they had then time to inform themselves. The *Christian* Seamen in the mean time did but deride and mock at the *Janizaries*, jeering and imitating their cries and their postures; sometime hanging down their own heads, and sometimes forcing them to hang down theirs and when it was resolved (their Ship being sinking) to put them on Shore, they shuvv'd them into a Boat together in a heap, lame or wounded as they came to hand, without any compassion; and certainly they would have done it more gently had they been removing of Billets. The cruelty of this spectacle began to work upon us, and *Bianchi* could not but beg of the Seamen to show more pity to those miserable creatures. But one of their Officers looking sternly upon him (in a word) with the eye of a *Corfsair*, Would to God, said he, you were to pass only three or four months in the clutches of an *Algerine*, we should then see what your tenderness would be for these dogs: The poor *Italian* had not a word more to say, but shrunk up his shoulders and went off. Not but many *Christian* Officers

Officers may be found who abhor such barbarity in their Souls, but in policy they are obliged to dissemble it to incourage their Men, to flesh them upon the *Turks*, and to learn them to give no better quarter to those Infidels, than they are to expect from them.

Whilst we were in this Island, one of our Cabal remembred that here it was where the famous *Helen* condescended, and gave *Paris* the first undeniable evidence of her kindness; He assured us likewise, that upon the Continent right against the said place of his first fruition, the happy Lover erected a Temple to *Venus*, as a testimony of his gratitude and felicity. He gave likewise to *Venus* the attribute of *Migonitis*, and call'd her Territory *Migonion*, referring to the amorous mystery that had been accomplished there. *Menelaus* the unhappy Husband of that delicate Princess, eighteen years after she was carried away, made a visit to that Temple which was then a Monument both of his misfortune, and the disloyalty of his Wife. He would not demolish it, only upon each side of the Statue of *Venus*, he caused to be erected the Images of another Goddess; that is to say, on one side *Thetis*, on the other side *Praxidice*, or the Goddess of Correction; to  
 shew

shew that he desired she would not leave his Wives infidelity unpunish'd : But *Helen* survived him for all that, and he never lived to see that injury reveng'd ; she outliv'd him, as is said before ; but being at length banish'd by *Nicostrates* and *Megapenthes*, she repair'd to *Rhodes* to a near Relation of hers call'd *Prolixo*, who Commanded in that Isle ; but instead of being treated as she expected, he caused her to be hanged upon a tree : Thousands have mentioned the story of *Helen*, who never knew any thing of her end.

There was another object which much delighted us likewise, and that was, when directing our eyes on shore towards the place where we conceived the Temple of *Venus* had been, we were entertained with the sight of *Mont Larissus*, (at about a quarter of a Leagues distance) which is at this day an excellent Vineyard. We were told, the first ripe Grapes that were found in all *Greece*, was upon this Coast. We saw also a small Chappel and a little Cell of *Calagers*, probably in the same place where the Temple of *Bacchus* was built, that was anciently so famous for the Feasts which the *Grecians* from all parts of *Greece* came thither every spring to solemnize in memory of that great discovery.

The

The prospect of this beautiful Coast, and the pleasant reflections which it gave us, would have entertained us much longer, had not our Captain given us notice to return. He had intelligence that the Christian *Corsaire* began to be jealous of us; and that being conscious he had offended us, and withal sensible, that his own weakness and embarrassment might encourage us to revenge it, he might well be tempted (as by way of prevention) to endeavour something (unexpectedly) upon us; wherefore we took the hint, and went immediately on board: Besides we were afraid that the *Corsaire* returning our Visit, his envoys should find *Osman Chelebi*, and seize on him as one of his prisoners that had escaped.

*Osman* was much troubled at the misfortune of the *Janizaries*, but he said nothing whatever he thought. The weather began to be fair and favourable, so we hoisted our sails, and took our leaves of the Pirate, who we heard since mended her Ship, burn'd the *Turk*, sold half her prisoners to the *Magnotti*, and carried the rest along into Christendom.

Sailing towards the East, we left *Colonia* to the North of us; the Ancients call'd it formerly *Gytheon*, and it was the Arsenal

Arſenal for all the *Lacedemonian* Sea. The Inhabitants of this place would never own their Original to any People of the Earth, but boasted themselves a Colonie from Heaven, and that *Apollo* and *Hercules* who had a great Controverſie in this Country, being at laſt reconcil'd, they built this *Gythæum* and peopl'd it themſelves. The Country is uneven, full of hills and dales, but abounded with admirable fountains of freſh water. I would not have it thought impertinent to make mention ſo frequently of the Springs, 'tis the beſt inſtruction that can be given to ſuch Ships as ſail that way.

The *Turks* call *Colochina* by corruption *Koutguina*; from whence to the *Cape of St. Angelo* that Coaſt runs E. S. E. Upon the Sea ſide ſtands *Tſyli* in the ſame place where *Trinaſus* ſtood of old; and next to that ſtands *Sapico* built out of the ruines of *Acricæ*. The next Town to *Sapico* is *Ponico* or *Rapani* or *Rapini*, where the City of *Carthæ* ſtood formerly, where there are alſo excellent ſprings. The Port of *Rapini* is diſcernible aſar off, eſpecially from the S. S. E. by reaſon of two very round Mountains in the mouth of the Harbour. About two Leagues diſtance towards the S. E. ſtands the *Eſapo* or *Eſopo*, which was the Ancient *Aſopus*. The Inhabitants of which place far

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At the time of the *Roman* Dominion, having observ'd that many great Towns had Consecrated Temples to particular Emperours, he erected a new one, and dedicated it to all the Emperours past, present, and to come. Eight Leagues S. E. of *Asopus* lies the Cape of *Sancta Maria*; which Cape was by the Ancients call'd *Onugnato*, or the Jaw-bone of an *Ass*.

South West of the *Cape de Sancta Maria* in the Chanel of *Cerigo* lies the Island of *Cervi*, call'd formerly *Platanistunte*: This Island, and the Island of *Cerigo* lie North East and South West one of another. The Isle of *Cervi* lies a good League from the *Terra firma*, and the Isle of *Cerigo* from the Isle of *Cervi* four Leagues. The froth of the Canal that formerly parted these two Islands, was the occasion of the birth of *Venus*, who was carried in the shell of a Fish to the Isle of *Cerigo*, call'd formerly *Cytherea*. The *Venetians*, the present Masters of this Island, have a good Castle upon the top of a Mountain; the Coasts of it are all very high, particularly those towards the firm Land: The anchoring in some places is but indifferent, but on the East and South side it is very good.

To the Eastward of *Sancta Maria*, not far from the Cape of *St. Angelo* lies the Gulf

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Gulf of *Lavadia*, with a great Town of the same name. Here was the Ancient City of *Boeæ*, built of old by one of the Sons of *Hercules*. The whole Coast abounds with Myrtles as formerly, when *Diana* her self made choice of it. For her Town of *Boeæ* and the Town of *St. Angelo* (which give name to the *Cape*) are not far from it. This *Cape* was call'd Anciently *Malea*, and is at this day call'd *Maleo* by several good Pilots : It lies E. N. E. of the *Cape de Matapan*, affording a large Spring which runs out of a Cave, and great store of people.

On Wednesday the 10. of *April*, the wind blowing cross from the Eastward, we were obliged to slacken our sails ; but coming fair the next day, we doubled the *Cape*, and steer'd Northward in sight of the Western Coast of the Country of the *Lacedemonians* or *Laconia*, which in vulgar Greek is at this day call'd *Tzaconia*, and sometime *Saccania*. The thirteenth of *April*, the day before Palm Sunday we met an *English* Vessel betwixt the Isle of *Caravi* (eight good Leagues from the *Cape de St. Angelo*) and the Island of *Bella Pola* that is ten. The Island or Rock of *Caravi* is a black Rock of the figure of a Ship, from whence it receives the name of *Caravi*, which in common *Greek* is a Ship. The *English* Vessel



had furl'd the sails of her main Mast, attending another *English* Ship of her Company, but not so good a sailer ; not long after the wind came about to the East, but blew so gently, that we were becalm'd for some hours : This gave opportunity to the *English* Gentleman (call'd, as I take it, *Dressington*) to go on board that Vessel, to see if he could find any of his Friends that could give him any news from *Constantinople*, from whence that Vessel came ; and the wind beginning to blow again, in six hours he returned : The said Gentleman had learn'd there, that every moment news was expected of the surrender of *Candia* : That for some dayes it had been reported and believed, that the *Grand Signior* was killed by a fall from his horse, as he was hunting upon the Mountains of *Thessaly* not far from *Larissa* ; but that the last Post had assured them that the fall was not considerable, and that the *Grand Signior* was very well. After this he gave us a relation of a great insolence that had been committed at *Pera* towards *Monsieur Hodges* Treasurer to the *English* Company in the *Levant* : *Hodges* (being return'd from taking the air with some other persons of Quality of his own Nation, and not giving way to a black Eunuch who belonged to the *Se-*

*raglio*, and was passing on horseback thro' row the same street) was treated with insufferable ill language, and indeed such as strangers may well expect from the ferocity of the *Turks*; upon which our *English* Camerade took occasion to enquire how a man was to comport himself in *Constantinople*: the other advised him above all things to be cautious of entertaining intrigues with the Ladies, and remonstrated the danger of them by an account he gave of an amorous adventure, in which the person that related it, had a particular share. It is fresh enough in my memory, and I will give you a recital, but with no farther assurance that it is true, than the bare asseveration of the Gentleman who told it: And this I hope will be a testimony of my complacency, and how much respect I bear to your desire, that I should communicate even the slightest adventures in my travels.

An old she Jew, who traffick'd in Jewels in the best houses of *Constantinople*, drove a Trade likewise with such strangers as arrived at *Pera*; and her access was the more easie, because she spake *Spanish* perfectly well, which, as you know, is at this day a language common to all the Jews in *Greece*. She was a Woman of intrigue, and her brains were not alwayes working upon her Jewels.

Jewels. Her greatest Commerce was with young Ladies, whose Husbands were either slain, or absent at *Candia* : Among the rest She had a particular intimacy with a very pretty one called *Majunama*, whose Husband was at that time attending the *Grand Visier* : About six months before, the good old Jew had fixt her eye on a young *Neopolitan* Gentleman who was arrived at *Constantinople* to take a view of that place, and proceed afterwards in his Journey quite thorow the *Grand Signiors* Country : He was a handsom man, about eight and twenty years old, and appeared to be a person of Quality. The old Jew immediately had her designs upon him, mentioned *Majunama* to him, and him to *Majunama*, and order'd things so, that *Majunama* had as great curiosity to see him. It is most certain these practises are more difficult there than any where ; yet it does not follow, that every thing that is difficult is impossible: and the greatest obstacles were removed by a certain dexterity the old Woman had, in disguising young men in the habit of her Slaves, when she had a mind to introduce them among the Ladies. The *Neopolitan* was timorous and circumspect, and would not be brought to such an interview but with great caution and

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forecast. Besides the fear of her Relations, and the unexpected return of her Husband, he consider'd she might grow weary of her Gallant, and by an effect of her penitence or inconstancy, follow the custom of most of the *Turkish* Dames, who in like cases, do take such course with their Gallants, that they are never more to be heard of; a Sack, and the neighbourhood of the Sea are of great use to them in those occasions. He confessed frankly his apprehensions to the Jew, who laughing at his fears, asked him whether he would be contented if the Ladies Father and Mother were sent to him in hostage; if that would not do, he should have the Governour of the Town, but at length she prevailed over him so far that he ventured. Having been assured, that the Ladies do never rid themselves but when the performance of their Gallants is not answerable to their undertakings, he managed his stock with great prudence and œconomy, like usurers who will generally promise more for the next day than they will give in the present: But he relapsed, and was always in his fears. After he had been eight days together locked up in his Mistresses Lodgings, lest she should cut his throat, he declared he would be gone, unless all the Swords and Daggers, and even the

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the knives in the house were brought to him at night, and laid under his bolster. *Majunama* offer'd in rallery, if he suspected her, to lye by him with her hands and legs bound, but all that could not shame him into better security: The good Lady, to encourage him, gave order he should have what Wine he pleased, though at first out of a principle of Religion she scrupled to let any come into her house; but in spite of her scruples, he found out a way to make her drink it her self: He was so fearfull of being poison'd, that he would neither eat nor drink any thing but what she tasted in his presence: She must take the first sip still, or nothing could satisfie him: In the mean time an alarm was spread abroad that her Husband was return'd from *Candia*: The *Neopolitan* was dismissed, and he went away in such a fright, that he left *Constantinople* immediately: This report was only an invention to be quit of him, and *Majunama* being accustomed, and much taken with the Society of strangers, continued that Commerce by the industry of the officious Jew, who not long after brought her a *French Gentleman*, whose brisk and airy way was quite contrary to the timidity of her *Neopolitan*. The first time the Monsieur was slipp'd into her

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Chamber, they had all the trouble in the world to keep him from striking up with a Flagelot he had brought in his pocket, and from running over some Corants which he by all means would have been teaching his Mistress. More than once he would have been kicking down the stairs a deaf Slave, who had not come in as soon as he was called. But this Gallant was less pleasing to the Lady than the other; she would have them brave, but not vain and obstreperous. So that *Majunama* was not much sorry that his Affairs called him away, and that he was obliged suddenly to leave her.

He was no sooner gone, but the Jew began a new intrigue with an *English* Gentleman, who pretended himself a relation of the Earl of *Winchelsy*, Ambassador from *England* in that Court: The Gentleman was a resolute person, but not so hair-brain'd and extravagant. These two Lovers no sooner saw one another but they liked exceedingly, and having a mutual desire to continue their intimacy, made it their study to understand one another thereby to increase their kindness and reciprocal complacence. This Care and circumspection inspired them with designs not altogether unpleasant. It came into their minds to make experiment how each of

them

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them would behave themselves in case it should happen, the Husband arrived and surpriz'd them together. To clear the point, each had his plot. After the *English* Gentleman had been a week together in her Quarters, as he was going abroad for refreshment, word was brought that two *English* Vessels were expected from *Canea*, and that undoubtedly if the Husband had any inclination to return, he could have no opportunity like that; That if so, there could be no danger in their meetings, because care was taken that notice should be given of their arrival, and of the number and quality of the Passengers. This was his contrivance, and by it he designed when he pleased to alarm her with a report that her husband was come, and to see thereby what shift she would make to disintangle her self in case it were true. Among all the Family of *Majumana*, none was so privy to her secrets as a certain young Slave called *Ketevan*, who was a witty lass, and had made all the Servants of her party very cunning, to the end that being all Accomplices in the intrigue, it might be their common interest to conceal it. *Ketevan* was fair and young, and being taken with the *bonne mine* of the *English* Gentleman; she had a snickering after him, and pleased her-

self much in promoting his affairs, in hopes some kind opportunity might happen in which she might be requited. She it was who discovered to him the late intrigue with the *Neopolitan* and *Frenchman*; imagining that that relation might lessen his affection for her Mistress. They had many Consultations to consider of his Escape in case of necessity; and in what part of her Lodgings he might be concealed to avoid the sudden return of her Husband. There was not a corner in the whole house but was examined, and the convenience and inconvenience of it thoroughly debated; at length it came into *Ketevan's* head, that a *Sofa* in the Hall might be useful: (The *Sofas* are holes about a foot high, of a competent breadth, and covered over with Tapestry.) To make Experiment whether that would be commodious or not, *Ketevan* crouded herself into it, but found herself so close, she was in danger of being stifled. Whereupon she shifted out again as well as she could, with her heels foremost: the hole was so strait that she bruised herself with struggling to get out, and was forced to keep her bed. The *English Gentleman* was troubled, and indeed something too much, for the jealous *Majnunama* did not like it, and their little apprehensions redoubled



redoubled their desire of putting one another to the *Test*. One day as the Gallant was in *Majunama's* Lodgings, attending till he returned from Bathing (which according to the Custom of the *Turkish* Ladies, he did use constantly every *Friday*) he caused an Alarm to be suddenly brought from the Harbour, that the Husband was arrived in an *English* Vessel. The report was brought to another young Slave an *Italian*; (for *Ketevan* was at that time in a fever in bed.) The poor *Italian* believed it real, and in great fright came running with the News to the *English* Man who dissembled it very well. A while after, *Majunama* (who had a mind likewise to put the same trick upon her Gallant) returned from the Bath in great terror and confusion. Her head being full of her own premeditated fear, she took no notice of the pretended terror of the *English* Man, nor of her Slave; but cryed out as soon as she saw them, That all was undone, That her Gallant was very unfortunate to have depended for his intelligence upon his friends in the Harbour, for her Husband was certainly arrived. The *Englishman* who had prepared the same train for her, and was ready to have given fire, was exceedingly astonished, and catcht in the same trap which

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which he had laid for his Mistress. He found his case desperately terrible; and the height of his surprise admired (as much as he had time) the subtilty of Fortune that at her own pleasure could make a true story of an invention. He could not speak a word himself, but the *Italian* Slave being composedness enough to tell her Mistress that it was but too true her Master was turned, and that the *English* Gentleman's friends had been exact in giving him notice, and thereupon gave her the particulars of what she had heard before: *Majunama* was in strange consternation, imagining that by a kind of prodigy, she had told the truth when she never intended it. In this cruel agitation of mind that this double imposture and fraud had produced in the both, they passed a quarter of an hour in the greatest confusion imaginable; they were all at their wits end, and not one of the three but wished themselves sick in bed as *Ketevan* was at that time. *Majunama* tearing her hair off her head, confessed that she had invented the news, and cursed the stars that had turned it into truth. The Gallant hearing that, began to recollect and with incredible joy acknowledged the same stratagem on his side: This discovery calmed their spirits immediately, and was

the occasion of a thousand Caresses; they took a thousand Oaths never more to surprise one another with those sorts of trials, so much had the short moment of their uncertainty discomposed them. She asked him what he would have done if her Husband had been really at the door: He pulled out his Dagger, and told her that if he could not have stab'd it to the heart of her Husband, he would have done it to his own. She liked not that way, but told him, by so doing, he would not have in the least provided for her safety, but rather incensed the common Enemy against them both; and thereupon she shew'd him a Cabinet of Jewels, and a little box of poison. The Jewels were designed to go along in case their escape was practicable; and the poison to be taken when things were desperate, to put an end to all their troubles at a blow. They repeated their protestations never to be so ingenious for the future. But what do you think happened in the very moment? The Husband being in good earnest returned from *Candia*, was knocking at the door, the *Italian* Slave who had left them to their endearments, and perceived her Master coming by a window that looked into the street, came running with the news in an incredible fright. They thought at first  
that

that either one or the other had a mind to divert themselves at the old rate, but the cries and paleness of the *Italian* dispelled that fancy quickly, and perswaded them it was true. *Majunama*, who before had disliked the expedient of the Dagger, was the first that got it in her hand, but the *English* man in pure love snatch'd it away again, and secured the box of poison lest she should have taken it down. When he had so done, he advanced with undaunted courage, and took his Post at the door with the Dagger in his fist, and his arm up ready to strike it into any man that should enter: The Husband knock'd on, and the *Italian* pressed her Mistress to go and open it her self, and entertain him for some time below stairs as well as she could, but the poor Lady had not strength enough to convey her: In this inconceivable distraction, in spite of her Fear, *Ketevan* crawl'd to them, and propos'd to hide the poor Gentleman in her bed; having no time to consider of a better expedient, in he went clothes and all, but his Dagger still fast in his hand. *Majunama* was pacified for the present; but as she was going down the stairs, she changed her Opinion, and gave way to one of the most unseasonable fancies in the world: Unhappy Woman that

I am,

am, (said she to the *Italian*) I cannot but be jealous : Never Lover went so nimbly to bed to another Woman : Never did sick person speak so heartily as *Ketevan* ; and never did Mistress press her Gallant so earnestly to anothers embraces. Ha, Ma-  
 am, said the *Italian*, recommend your self to the Prophet, and lay aside these unreasonable whimsies : Hereupon *Majunama* went directly to the door, and let in her Husband, who look'd upon her surprize as the effect of her Conjugal affection ; having conducted him up stairs, she was tempted partly out of jealousy, and partly weakness) to have gone back to her Chamber, and reposed her self upon *Ketevan's* bed : but her *Italian* had provided very wisely against that, and lock'd the door, by which means all was well, and the old Jew found way to convey the *English* Man that night out of the House ; the young Gentleman being happily delivered stood not much upon Constancy, changed his haunts, and was never afterwards to be found either by the *Jew* or *Italian*. From *Pera* where he lodged before, he removed to the *Poland* Ambassadors house in *Constantinople*, and a few dayes after, having heard of this vessel that we met betwixt the Isles of *Bella-*  
*ola* and *Caravi*, he took the opportunity,  
 and

and Embarked in it for *London*. This story the Gentleman himself told to Master *Drington*.

Our Vessel continuing its course, the Gulf of *Napoli de Romania*, the Isle of *Sydra*, and the *Cape de Schilly* continued the Westward, and the Islands of the *Archipelago* to the East : Of these Islands, and the whole Country of *Morea* I shall have more convenient opportunity to discourse hereafter. At length, to our great satisfaction, we found our selves on the 15. *April*, at the mouth of the Gulf d' *Eng* about sixteen Leagues from *Athens*. We met a *Saïque* (or small *Greek* Vessel) to the Westward of *St. George d' Arbora*, which the *Italians* called *Capello Cardinale*, and the *Ancients* *Albona* : It is an Island very low on the Northside, but on the South has several steep pointed hills, that distinguishes it easily from the other Islands : The *Saïque* was freighted with Oyls, and Skins and bound for *Porto-Lione*, which (as I said before) was anciently the so famous Harbour of *Athens*. Our Captain had heard news that the *Cadi* and other *Turkish* Officers, had of late imposed new Duties on all Vessels that came to anchor in the Harbour ; and being desirous to inform himself better, he hall'd the *Saïque* ;

Master

Master of the *Saigue* confirm'd what he had heard, and assured us they would make us pay at the rate of Six *per Cent.* for all our Goods. That our *Timins* (for so they call our five *Sols* pieces) were decried, and that we could utter nothing there now but *Reales*, or pieces of Eight full weight, and that of them too they had lessened the price; for having always passed there for three and thirty *Parats*, they were reduc'd now to twenty seven; every *Parat* is worth three *Aspers*, and every *Asper* six or seven *French Deniers*. This being a great grievance to the *Genois*, and contrary to their Capitulation at *Constantinople* in the year 1665. our Captain resolv'd to stay at *St. George d' Arbora* (though the anchoring was not very good) and to write to *Athens* to understand the truth, concluding to go to some other Port, if the *Turkish* Officers would not admit him upon better conditions: He sent his Pinnace to *Porto-Lione*, with a Letter to the *Genoa* Consul, who at that time stood very tottering in his Office, it being not only disposed of, but almost executed by *John Giraud* a *French*-man, born at *Lions*, and formerly Consul for the *French* Nation in *Athens*.

This *Giraud* is a nimble man, and understands well enough, but he loves his pleasure,

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sure, and particularly play; for there are Gamesters at *Athens* as well as at other places: When he was turn'd out of the Consulship for the *French*, he struck in with some People, and got himself made Consul there for the *English* and *Dutch*. He is a person that loves to make a noise and Parade, and with his bustling got into a young Lady of the house of the *Paleolog* and married her much to his advantage for there is still a branch of that Illustrious Family in *Athens*.

The present *French* Consul at *Athens*, of *Marseille*, and his name *Christopher Chaignier*, a Vigorous man, and one that stands stiffly for the Interest of his Country.

Upon our Captains Resolution of staying at *St. George d' Arbora* till his Pinnaque return'd, *Osman Chelebi* (who understood perfectly the humour of the *Turks* in these parts) came to him, and advised him to threaten the *Athenian* Officers with the loss of a Present which he design'd them for his anchoring; and that to let them see how indifferent he was for coming in there he should put off again to Sea, and make either for the *Port de Raphiti* (which lies N. E. of the *Cape de Colannes*) or the Island of *Zea*, about five Leagues from the *Salva*



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*Cape* : He assured us that those two Ports were the safest in all those Seas, which was very true, besides that in either of them a Vessel may be supplied with Water, or Bisket, or Wood. Afterwards *Osman Chelebi* grew more open to us, confessed he was married, and that he was not above five or six Leagues from the place where his Wife lived, adding with great circumstances of kindness, that if we would hazard ourselves with him, he would shew us a very fine Countrey as (possibly) we had seen; we all lik'd his proposition : The Captain sent his Pinnace to *Athens*, commanding it to meet him at the Island of *Zea* whither he was steering his course : We took the opportunity of a little Bark bound for *St. George de Arbora* : The Captain being informed of the place to which *Osman Chelebi* had tempted us, told us that he would stay five dayes for us at *Zea* ; that if from thence he was invited to *Athens*, he would give us notice by an Express ; but if the avarice of the *Turks* at *Athens* obliged him to pass on to *Smyrna*, he would send our things to *Raphiti*, from whence we might easily convey them to *Athens*. Upon this encouragement we habited our selves like *Grecians*, and away with the Bark that was going to *Capo Colonne*, which is the

same that the Ancients called the Promontory of *Sunion*. It was not long before we got sight of the Columns of white Marble that are to be seen upon the point of that Coast, and give it that name. On the West side towards the lower parts of that Coast Nature has form'd a little Harbour, where both anchoring and shelter is exceeding good : For the hills of the *Terra firma* do cover it on every side but the South, and on that side it is secur'd by the Island of *Garderonis*, of old call'd *Gadalone*. Nevertheless there are sand-banks upon the Western point, and our Master had likeli to have run us upon them. Here it was that we Landed, and believed our selves first in *Greece*, for we reckon'd as nothing our debarkment at *Maina*. 'Tis not to be imagin'd how all of us were pleas'd. *Dorlingston* our *English* Camerade, to signalize his curiosity, clamber'd along upon the hills that conducted to the Columns, being impatient to be admiring their Workmanship ; we all follow'd, and made it a good half League before we came to them. The present *Greeks*, and the *Italian* Pilots perswade us, that they are the reliques of a Magnificent Palace built there by *Alexander* the Great : But that is a mistake, they being the remainder of a Gl

rious Temple built by the *Athenians*, and Dedicated to *Pallas*. We could observe, that the Palace had been twice as long as broad, and had Pillars round about it, which other Temples had only in their Fronts. Hereafter you may have a sight of a draught that I took upon the place, which will give you the dimensions exactly. Those who are skill'd in Architecture, and would know the true proportions of the *Dorick* Order, will be able to judge whether this was the work the Most Famous Architect hath so highly commended. Let it not displease, I beseech you, that I make myself the depository of my designs, and chuse to bring along with me when I return into *France*, all the Monuments, Bas-reliefs, Inscriptions and Figures that I have met, in *Crayons* of my own doing; and upon this account it is, that I do not here trouble you with the Description of any one of them.

There could not be a pleasanter prospect than we had among the Pillars; the whole *Archipelago* was on our left hand, and nothing could entertain us better than to see, and consider the multitude of Isles where-with it is furnished; and our Perspective-Glasses were of great use in our view: forward we saw the way which we had

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come; on our right hand the Gulf of *Engia* gave us occasion to guess in what part of its shore the City of *Athens* was situate; and then looking Northward up the Country, we had a view of a good number of *Cabanēs*, and the entrance of the famous plain of *Marathon* where the *Persians* were defeated. It came into *Osman's* head that he could discern the house where his Wife lived; and that fancy redoubling his impatience, he took us off from our contemplation much sooner than otherwise we should have been. We made directly to the *Cabanēs*, designing to lye there that night (for it grew late) and to take Waggon the next Morning to convey us to *Osman Chilebi's* house.

These *Cabanēs* were inhabited by those kind of people which are known to the *Turks* and *Greeks* by the name of *Arnantes*, and to others by the name of *Albanians*: Part of them came Originally from the Frontiers of *Macedon* not far from the Towns of *Apolimena* and *Sapoza*, and part of them from *Epirus* towards the Mountains of *Chimera*. These *Arnantes* are naturally brave, resolute and indefatigable, great thieves, and the same at Land, that the *Magnotts* are at Sea. If there be fifty Robbers taken, and impal'd in *Turkie*, 'tis odds but forty nine of

of them are *Arnantes*. About the declension of the Empire, the *Greek* Emperours transplanted them, as finding them turbulent, and inclining to revolt; it was thought they would have chang'd their humour with their soil, but they were mistaken: the worst of them were removed into *Morea*, and about *Athens*: Upon the death of *Scanderbeg*, part of his Subjects came to them, part of them removed into *Pouille*, and part into *Dalmatia* under the Government of the *Venetian*: Those in *Greece* are dispersed into an infinite number of little Villages, consisting of twenty or thirty houses apiece. Those who live near the Sea are much given to fishing; those who are farther up upon the Land, have great herds of Cattle that maintain them; but both of them are excellent at thieving, and whatever they lay their hands on is their own. In *Greece* they are of the *Greek* Church; in *Italy* of the *Roman* Catholick. They speak three sorts of Languages, the *Turks*, the *Greek*, and a kind of *Jargon* of their own made up of broken *Sclavonian*. We had received so dismal an impression of the brutality of the *Arnantes*, that we expected they would have fallen upon us, and pillaged us: But they were not so bad as we looked for. The first house we came to, we found the Ma-

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ster newly dead, and the Neighbours coming out who had been with him when he died. The dress of the Women was very odd, and 'tis possible I may make you laugh one day at the sight of one of their pictures.

After *Osman* and I had passed our *Salamalekum*, and saluted them, being wrought upon by *Osman's* good language and *Mine* they received us pretty well. One of them carried us to his *Cabane*, and it happened to be at a time when it was clean and unpestered; for the Cattle were by accident at grass, and there was nothing amiss in the house, but the remainder of their fodder. In those Countries, the Master and his Cattle are Inmates, and lye higgledy piggledy in the same room. We had a Collation of Milk and Cheese, and certain little Cakes made up with Honey and Almonds by our Landlord (who was Baker for the Town) and to be put into his Neighbours Grave according to the custom of that Country. They use them likewise to please the Children, who for that reason will be sure to flock to every Funeral, and assist at the singing the *Eleyson*. The door of the Cabin was thronged with multitudes of people, and the Funeral Pomp being a rarity among us, is well worth our particular Re-

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lation. The Body was extended upon a piece of coarse cloth before the door of his Hutt, with a large Sheephook on one side, and a Carabine on the other, which (being their whole equipage in Peace and in War) are display'd constantly on the sides of the Corps upon those occasions. His Widow was not wanting with her shrieks and expressions of sorrow; but in so dismal a Tone, that they provoked more to terrour than pitty: Her hair hung down loose upon her shoulders, only some few handfulls she had pulled off, more in formality than any thing else: Her yells were seconded by the consort of the whole Neighbourhood, after which they intermitted for some time, till the eldest began again, and was answered by the rest. The Men in their turns came up to the Corps, and every one in his degree accosted it with some saying or other that testified his regret. I do assure you, without the testimony of mine own senses, I could not have believed a thing so sottishly ridiculous. Why wouldst thou dye? said our Host to him; what was it you wanted? the purses of all Passengers were at your mercy; and if it had been money you lookt for, they might have supplied you. Another Apostrophised thus; You were a terrour to the whole world, and do

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you not think that dying so indiscreetly, you have done a pleasure to your enemies in taking from them the only cause of their fear? Your Wife that stands by you, never offended you in her life; your Children never disputed your Commands; your Servants were alwayes obedient, so that no man being more absolute in his Family, what was it that could provoke you to dye? And the rest of their exaggerations being suitable, I was of Opinion, that they had been suggested by *Osman Chelebi*, on purpose to entertain us: But the truth is, the *Arnautes* do in this manner boast of their Out-rages, and (which you would hardly believe) design them as documents and stimulations to their Children, who dare not be absent from these excellent Panegyrics. One of the Neighbours had a particular way by himself, and it was thus; Seeing you are dead, (says he) and that business is done, let me recommend it to you to desire Saint *Peter* to let you into Paradise, that you may look down into Hell, and see how the Devils do revenge us of those miscreant *Turks* who have so barbarously treated us. During all these Harangues, *Osman Chelebi* was attending at our Landlords house, otherwise the last good Gentleman durst not have used that expression



expression in his presence. As soon as the body was interr'd, *Osman* came up to us, and told us, That if we pleased he would go before the next morning, to see what condition his Family was in, and prepare for our reception : We consented, and he departed before day with a Guide, which he sent back for us with horses about Noon : We mounted immediately, and passed on under the Conduct of our *Calaons* or Guide. Our *Virtuosi* (who had imployed themselves very studiously in taking an account of the Country) found that those Cabbins which we left, were not far from the place where formerly stood the Town of *Cephale*, so famous among the Ancients for the Veneration which its Inhabitants had for *Castor* and *Pollux* ; which Town was of the *Acaman-tide Tribe* ; the People of *Athens* being divided into Ten Tribes, as the *Romans* were into thirty five, and the *Jewes* into twelve. We left on our right hand towards the East the *Port de Raphti* called formerly *Potamus*, of the *Leontide Tribe*. *Pausanias* observed nothing in it remarkable but the Tomb of one of the Sons of *Xuthus* : But the Inhabitants were of old great Subjects of the Raillery and Comedy of the *Athenians* by reason of their giddiness and inconstancy in their Election of Magistrates :

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In short, the place to which we were to go, was a little on the other side of the Mountain *Anchesmus* which was then in our Eye.

This Mountain was covered with Thickets and little Woods, abounding with great store of Bears and wild Bores, which made it taken notice of at *Constantinople* whereas among the Ancients it was memorable only for a Statue of *Jupiter* that was set upon the top of it. When the *Grand Visier* had perswaded the *Grand Signior* to leave *Andrinople* and remove into Greece that he might be nearer his Affairs in *Candia* and by his proximity give more life and vigour to the Siege; he proposed to him for the places of his Residence, either *Larissa* or *Athens*; and to invite him to the election of *Athens*, they inculcated the great convenience for his Hunting (which is his chiefest delight) and the vast store of Game wherewith *Anchesmus* would furnish him. But the *Grand Signior* had the same accommodation at *Larissa* from the Mountains of *Theffaly*, and therefore in that respect, the Arguments being equal in both places, he rejected *Athens*, for fear the *Venetians*, who were Masters at Sea, should come and block up *Porto-Lione*, and in bravery be tempted to land in some place under his

nose to his insufferable dishonour.

On the other side of the Mountain *Anchesmus* we met *Osman Chelebi* who was come to receive us attended with a couple of Slaves: we found him very jolly and pleasant, having found his Wife well, and his Affairs in a good condition; as a testimony of it, he paid us down upon the Nail in the very Field where he met us, the money which we had laid out for his ransom, gave us a thousand thanks, and told us he had fixed our *Cannac* (or Quarters) for a fortnight at his own house, and that afterwards he would assist us in our journey. He carried us directly home to a Country-house, in a place called *Emporion*, which is the *Greek* word for a Fair; for by relation, there was formerly a great Fair kept there, which was long since removed to *Raphti*. The house belonged to *Osman's* Father in Law, after the rate of propriety in *Turkie*; for to speak strictly, among the *Turks* there is no such thing; Houses, and Lands, and immoveable Goods devolve still to the *Grand Signior*, and the Occupant is only his Steward, and is changed as often as the *Grand Signior* pleases. Nevertheless, if a man has friends at Court, he may be sure to renew, and Estates do often pass by that means from Father to Son; but if they have

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no friends, they must march and give room to another.

*Osman's* Father in Law was a jolly old Gentleman, he had been formerly *Bey* of *Negrepont*, but his age having rendered him unserviceable, he was retired to spend the rest of his days with his Wife, and two Maiden-daughters, besides that which *Osman* had married. He had two Sons, but they were both at the Siege of *Candy* with the *Grand Visier*. It is reckoned very dishonourable for young men, in those parts, to live quietly at home, though in the nature of Citizens, when the Army is so near; so that we saw scarce one *Turk* that was not dispenced with by reason of his age, infirmities, or employments. *Osman's* Father in Law (who was called *Mustapha Bey*) received us with great kindness in regard of his Son in Law, who had magnified his obligations to us. To do us the more honour *Mustapha Bey* had sent for three or four of his Neighbour *Turks* to entertain us, which was a mighty punctilio: for in those parts *Turks* are so rare, that for one of them you shall see five hundred *Greeks*, besides the *Arnantes*: As you come nearer *Constantinople* their numbers increase, and in *Asia* you shall meet as many *Turks* for one *Grecian*. *Mustapha Bey* accosted us very pleasantly

pleasantly in the Language of the *Franks*; His Complement was this, In your Country the *Turks* do pass for very barbarous people; and truly as it happens I am not at all troubled at your prejudice against us. For were you not already possessed of our ill Manners, you could not so easily pardon the ill entertainment that you are like to encounter. He left us with his Son in Law and his four Neighbours, who conducted us into a fair Hall, in the forepart of the House; for you must know all their Houses are divided into two apartments; that which is forward, for the Men; that which backward for the Women, who without being seen may pass privately to the Mens apartment, and by the help of little Galleries and Lettices behold all that is done among the Men. With inferiour people their apartments are less, and the women are more shie and unwilling to be seen to a stranger.

Our Fellow-Travellers, in their whole Journey, had not seen any gravity comparable to the gravity in our four *Turks*; no countenance could be more composed, nor no discourse more formal and starch'd. And truly if they find a *Christian* observes them, the *Spaniard* himself is nothing so serious; but when they are among themselves they are

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are like other men, as flippant and merry as we for our lives. According to the custom, Perfumes were brought in by certain of their Slaves, who threw a kind of Napkin over each of our heads, that (for sooth) the odour might not so quickly evaporate. They presented us with two sorts of Liquor, one they called Coffee which is only hot water with the Fruit of a certain Tree (called by them *Bun*) put to it, and boiled up till it receives a sweet taste, and an ugly black tincture, but they reckon it an Excellent Cordial; the other was Sherbet, which is a kind of *Lemonade*. Wax being very plentiful about Athens they make little use of any lights but Wax Candles of five or six foot long. We had but one among us, but it was so large as lighted the whole room. The *Soffa* was covered indeed with very good Tapestry but the Walls were as the Mason had left them; they think themselves extraordinary fine when they have them painted with Flowers; for the Figures of Men are not consistent with the Religion of a *Mahometan*. Upon the *Soffa*, in order to supper were placed two Round Tables, each of them about a foot high, which to Strangers is a great incommodity, for they are forced to sit cross-legg'd, and we began

of us to be afraid of that posture. To mortify us the more, whilst we were standing in our dumps, a great Platter of Rice was brought in, and clapp'd upon the Table before any Cloth, Napkins, or Trenchers were laid, (for among them they are altogether superfluous) They have a long List of striped Cotton Cloth that runs round the Table, and serves any that has a mind to it, to wipe his mouth and his hands. For Plates, and Salts, and Forks, they are utterly unknown: They say that whatever is big enough for a Table, is big enough also for a Trencher; and that Saltfellers do always suppose ill Cooks; against Forks their objection is no less weighty, for, say they, what is it less than to repine at Heaven, and be unsatisfied with what Nature has given us, to make use of other fingers than those with which we were born? The little meat in the Platter each of them took up in his hand, and biting off two or three good morsels, they put it in again, and then told us very civilly, that if we pleased, we might do as much; but that great privilege, considered with all their other circumstances of neatness, could not prevail with our appetites in the least. We had not been long at it before the Dish was taken off the Table, under pretence of warming

warming it again, during which time we were desired to take a turn in another Room to which *Mustapha Bey*, *Osman*, and the rest of the *Turks* accompanied us. Our Conversation was very dry; the *Turks* stood still fixed to their places, and would not endure to walk: Having spoke each of them three or four words, they held their peace and continued in most profound silence for a long time; about a quarter of an hour after, one of them began an Harangue, but stopped before he had spoken ten words and was as silent as before; at length they fell to their Beads (for the *Turks* have their Chaplets also, and do pronounce *Alla* at the dropping of each of their Beads) I wish with all my heart you had been a spectator of *Drelingsdon's* mortification; he that before was all life and fire, stood now as he had been nailed to the Wall, cursing in his thoughts the manners of that Country which were so cold, and insipid, and so directly contrary to ours. He told me privately that he was weary, and that he would get off as well as he could, and entertain himself somewhere else; accordingly he shrunk from us, and was stealing out at the door: But the *Turks* stopt him, and thinking the past raillery sufficient, *Mustapha Bey* put up his Beads, and carried

back



back into the Room that we had left, where we found a Table spread, and a supper ready, as good meat, as well dressed, and in as good order as we could have it in *France*. The *Christian* Slaves had shown the utmost of their skill, and had borrow'd of the *Greeks* what was wanting in their own conveniences. Wine we had good store; the *Turks* indeed drank none of it that day, but they made it up in their *Rossolis*, and the whole Company was in a very good humour. The Glass went merrily about, and the word *Eskina* (which is with them a Good health to you) was often repeated, and answered with *Afieter*, I thank you, Sir. *Mustapha* had given private Orders, that his Wives the Slaves should appear suddenly at a little Window that opened into the Hall. *Osman* told us in our Ears, that his Wife and her Sisters had a mighty curiosity to see us, and it was possible would be peeping. We cast our eyes very often up to the Window, and could see sometimes the faces of Women, which immediately slunk away laughing. Our curiosity to see them kept our Eyes fixt upon the Window, whilst in the meantime they played us several little tricks. The Slaves that were waiting whipt away our Plates full of excellent *Ragouts* that they had given us, and stole into their stead

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the stalks of Coleworts and Turneps, and little Kittlings newly born; whilst our eyes being fixed upon the window, we put them up to our mouths before some of us perceived the change. Not long after, the Women began to sing; their Airs were soft and languishing, according to their way, but their voices excellent, to which they added the sound of little Brass Drums (and they played musically and well.) They danced likewise in Complement to us, but it was behind the Lattice, so that our Eyes had but little pleasure in the entertainment. In a word, never people were more pleasantly treated: for repasts among the *Turks* being generally poor and niggardly, they lay it on upon these occasions, and are never so frolick nor will they ever refuse to be treated by a *Christian*. One of the four *Turks* had brought along with him a Son of his about six or seven years old, and a very pretty Child: His Father took it up in his Arms and hugging it, said to it, My Child, if you desire to be happy whilst you live, remember to do two things as often as you can, that is, to pray like a *Turk*, and feed like a *Christian*.

In this manner we passed away our time with extraordinary mirth, till one of our *Italians* remembring it was the Holy Week began

began to take up, and admonish us to be more serious : I believe also we had forgot our Journey to *Athens*, had not on good Friday the 19. of *April* a Messenger on horseback arrived to us from our Captain, with news, that he would send his Pinnace for us a little above the *Port de Rapti*, to bring us to him at the *Port de Zea*; for having adjusted his differences with the Officers at *Athens*, he staid only for us, and as soon as we came he would set sail, which put us upon thoughts of our return. We regal'd the Ladies of the house, and in the name of our fraternity presented them with a handsom Clock (that we had brought on purpose, if we liked our entertainment) and some other little things. When we took our leaves, *Osman Chelebi* assured us, he would make us a visit e're long at *Athens* : He acquainted us that it was his resolution to repair to *Candia*, and make use of his Friends about the *Visier* to be restored to his Timariotship, which was given to another during his absence. In the *Turkish* Army nothing but sickness can excuse any Man from being present at his Command; and most commonly, when unable (by reason of sickness) to serve in person, they oblige him to find another; In short, we parted with *Osman* in hopes of

seeing him suddenly again, taking our way upon the Coast, and leaving *Raphiti* to the North West.

Our Boat attended us in a Creek where no Inhabitants were near, it lies S. W. of the Isle of *Negrepont*, at the end of a Canal or River that bears the Name of the Island, and was famous in Ancient Times under the name of the *Euripus*. Our Boat passed within less than a League of *Raphiti*, which (as I said before) was called anciently *Potamus*, and is denominated from the multitude of Fountains thereabouts, which make several little Brooks, and fall all in together at *Raphiti*. The Harbour at *Raphiti* is the safest in all *Greece*, good anchoring, and seven or eight fathom water; but its excellence consists in the shelter, being covered round by a small Island, which leaves only as much space open as is necessary for the entrance of a Ship. Upon the point of this Island, there is a large Figure of Marble (of which I shall bring you the design) and another Statue upon a little eminence hard by, but the best anchoring is under a little low Island that lies within the Port.

Having left *Raphiti* to the North, we avoided the Sand-banks which are very dangerous, and lye to the N. E. of *Macronisi*,  
called

called by the *Italians* *Isola Longa*, which is the same with the *Greeks*. It is in length two Leagues, and runs from the N. E. to the S. W. It was called anciently the Island of *Helen*, because *Helen* landed there in her return from *Troy*. It is inhabited only by *Calogers* which live there with great austerity. From *Macronisi* we directed our Course to *Zea*, which is an Island that lies S. E. and N. W. with the other. We saw our Ship preparing and under sail to pass into the Gulf of *Engia*; and we were no sooner on board, but she made all the way she could thither: About three hours after with our Perspective-Glasses we could discover the Coast of *Macyna* or *Munychia* that is not above a league from *Athens*.

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 is the same with the ... It is in length  
 two leagues, and runs from the N. E. to  
 the S. W. It was called ... the island  
 of ... which is ... there in her  
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 S. E. and N. W. with the ... We then  
 our ship ... and under sail to pass  
 into the Gulf of ... we were no  
 longer on board, but he made all the way  
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 ... of ...

ATHEMS

113

# ATHENS

Ancient and Modern :

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DESCRIPTION

OF THE

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BOOK II.

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**T**He Gulf of *Engia* is that which anciently was called the *Saronick* Gulf from the River *Saron* which discharges it self into it, on the West side towards

wards *Hexamele* the present name for the *Isthmus of Corinth*. This Gulf is denominated from the Isle of *Engia* (formerly famous by the name of *Egina*) and so powerful at Sea, that the Inhabitants of that Island were once in a condition to dispute for Sovereignty with *Athens* it self. The length of the Island is near four and twenty leagues, bounded on the East by Saint *George d' Arbora* that lies in the mouth of it, and on the West by the ruines of the Castle of *Policaastro*, which is but two leagues from *Corinth*. From the *Cape de Colomnes* to *Porto-Lione* is twelve leagues, and they lie S. E. and N. W. one of another.

This Coast has been so much infested by the *Christian Corsairs*, especially since the Wars in *Candia*, that their habitations at present are all removed a full league from the Sea. Our Modern Geographers injure them as much, for 'tis strange that a Gulf so famous in old times among the Ancients, should at present be utterly forgotten, and that our Maps should agree so little about the position of *Laurion*, *Munichia*, *Salamis* and *Egina*. We have affirmed that *Laurion* lies three leagues to the Westward of the *Cape de Colomnes*, and convinced those Maps of error which have placed it on the side of the *Euripus*, and this we have done,



done, not only by the sight of the Mountain of which *Thucydides* makes mention when he speaks of the other, but also by the nature of the ground where formerly there were Silver Mines; for some of our *Virtuosi* caused several pieces of that Earth to be brought to them, and found in the darkness of the colour, in the weight and dissolution, all the qualities of Ore, and Earth mingled with Veins of Silver.

When our Vessel was North and South of the Mountain of *Laurion*, we could see the Sands upon the Shore, and the sharp Rocks in the Island of *Engia*, which render it inaccessible on all sides but the North-West where the Town is placed that gives name to the Island; the condition of which City shall give you more conveniently hereafter. The length of the Island from East to West is five good leagues; the breadth in the widest place is but three: It lies exactly in the midst of the Gulf, and the Gulf is twelve leagues over: As soon as we were in the Canal, we had a sight of *Phalerum* the Old Port of *Athens*, before *Themistocles* advised to fortifie the other. There is now nothing left about that Harbour but three or four Cabbins, forsaken by the Inhabitants, and pulled down and ruined by the *Corfaires*: The anchoring is very good, and

and a Ship rides in it at ten or twelve fathom water : Upon the Banks there are several Excellent Springs to which the Ships that pass by do frequently send for fresh water. From this *Phalerum* to *Athens* but a league and a quarter, and in that place the City is nearest the Sea. Our Captain had much ado to restrain our Gallants, who would fain have been landing at *Phalerum* because the Learned *Musens* who invented the Sphere, and discovered to us the use of it, was buried there about three thousand years since. *Drelingston* declared that he had come from *Orleans* to *Paris* on purpose to see in the Church of *St. Nicholas des Champs* the Tomb of the Excellent *Gassendus*, who in his Astronomical Observations has followed the footsteps of the said *Musens*, and that with the same curiosity he had visited in the Church of *Saint Genesievieue* the Tomb of the incomparable *des Cartes*, whose new Hypothesis is the wonder and envy of all Scholars. He affirmed it was an honour due to the memory of great persons, and that the Emperour *Charles V.* being in the *Low Countries*, disdain'd not to visit the Sepulchre of *Buckeldin* the famous fisher for Herrings, who first found out the way of keeping them in pickle, and salting them ; and as if his own

single visit had been too little, he took along with him his Sister *Mary* Queen of *Hungaria*.

About a quarter of a league Westward, on the bank of the River is to be seen the place where formerly was the Fortress of *Munychia* so often mentioned in History for the beauty of its Harbour, and the temple of *Diana*.

The most part of our Maps do place *Munychia* four leagues from *Phalerum*, mistaking its distance, and Angle of position. It is called at present *Macyna*, but deserted as the rest of those Towns are. It is situated so as to hinder the sight of the other Harbour where we designed to have come to anchor, but the wind rising, we were driven upon the Isle of *Salamis* called now indifferently *Colouri*, and *Santa Bronssia*: The Proverb says, *It is an ill wind that blows no body profit*; and it was verified with us, for our *Virtuosi* had a great curiosity to be peeping about that Island, because it was of old under the Dominion of *Atelamon* and *Ajax*, and was famous for the birth of *Euripides*, and the defeat of *Xerxes* his Fleet: But the weather was bad, and continued so all Easter day, so that we could not get a shore as we desired.

Easter day was Celebrated very devoutly,

ly, the whole crew were at publick Prayer with great decency and attention : On two *Germans* being *Lutherans*, did the Exercises of Piety by themselves : The Easter day, and the *Greeks* falling out the Year on the same day with ours, with the difference only, that they reckoned it the Eleventh, and we the One and twentieth *April*.

We came to an anchor betwixt the little Isle of *Psytalle* (which indeed is but a Rock) and the Island of *Colouri*. The Rock of *Scyradion* lying East of us, towards the Coast of *Athens*. I shall not trouble myself to tell you the great noise that *Psytalle* and *Scyradion* made formerly among the Ancients, for I am now in a place so fertile in Miracles, I need no more than ask where you would have me begin.

We could easily perceive the Rock called *Ceras*, upon the point where the *Canal* of *Colouri* is most narrow, and nearest the Country belonging to the Ancient *Eleus* and *Megara*, which Rock is memorable for being the place where *Xerxes* upon his Silver Throne beheld the Battel betwixt his Fleet and the *Grecian*.

To the N. E. of this Rock there is a good Harbour called *Porto-Longo*, or the Harbour for the Gallies. Here there is con-

stant

antly a passage-Boat that goes from *Coluri* to *Athens* and back again, the distance betwixt them being no more than two leagues.

The next morning being the 22. of *April*, our Troop of Travellers put themselves on board a Shallop to go ashore at *Coluri*: I bore them Company, and we came into a narrow Creek to the Southward of the Isle: We landed at the farther end of the Creek, where we found about a hundred Caves, and about twice as many pittifull Cabbins, which is all they have to shew for their Capital City, and is the miserable remainder of the whole Kingdom of *Ajax*. The number of the Inhabitants amounts not to above four hundred: When ever they decri a Vessel at Sea (though never so small) they betake themselves immediately to their holes, and if possible, those holes that are farthest off, for fear it should prove a *Coraire*, by whom they are frequently visited, carried off, and sold in foreign Countries: They no sooner perceived us, but they fled in a mighty confusion, and we could easily hear the noise which they made in driving their Cattel, and forcing them into their Caves. One of our Company over-took an old man whose legs were too feeble to carry him off; we comforted and convinced him

him by our Careffes and Behaviour that  
 were no *Corfaires*, infomuch that he came  
 us to the mouth of a Cavern, and having  
 secured them upon his word, five or six  
 the Islanders came out to us : We used them  
 kindly, demanding Victualls only for our  
 Money, and something we gave them of our  
 and above ; upon which a Signal being giv-  
 ven, the Men and Cattel, and all began to  
 appear : We bought very good Partridges  
 at the rate of a *Timin* a douzen, and as we  
 were told we bought them too dear ; they  
 the *Timins* were currant, but they told us  
 they would not pass at *Athens*, (where they  
 were cryed down, because the *Italian* Mer-  
 chants had brought thither great quantities  
 of false, which they had coyned private  
 upon the Mountains of *Genoa* ) however  
 they knew how to put them off in the Islands  
 of the *Archipelago*. They brought us some  
 feed in a little Church, but the Vicar was  
 gone to *Athens*. We scrupled it much, and  
 told them, that to eat there could not com-  
 sist with our reverence for the place : They  
 were much pleased at our preciseness, and  
 told us, That seeing it was God that gave  
 us to eat, they saw no reason why we should  
 refuse to make use of it in his house. That  
 Wine they provided was indifferently good  
 but their water was excellent, and fetched  
 from

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from a spring not far from the Church:  
But these poor wretches have cursed that  
spring a thousand times, for being the oc-  
casion of so many Visits from the *Cor-*  
*saïres*.

I do not question but in our walk we  
met (though we did not know it) with the  
Closet where *Euripides* composed some of  
his Tragedies; for History tells us, that for  
fear of interruption, he made them in one  
of the privatest Caverns of the Island, and  
we saw good store of them. *Euripides* was  
born in this Island of a poor Woman, who  
got her living by selling of Herbs: to expi-  
ate the meanness of his Extraction, he came  
to *Athens*, where he studied Physick under  
*Anaxagoras*, Rhetorick under *Prodicus*,  
and Morality under *Socrates*; so that in  
that Age Learning was necessary to com-  
pleat and adapt any thing for the Stage.

We returned to our Ship again about ten  
of the Clock, where we found the Consul  
of *Genoa* and his *Dragoman* or Interpreter  
(for every Consul has one allowed him, to  
facilitate his Negotiations with the *Turks*)  
Our Captain agreed with them concerning  
the ordinary Duties that each Vessel pays  
at *Porto-Lione*, that is to say, two per Cent.  
to the Consul; as much to the *Dragoman*,  
and three per Cent. to the *Vaywode*, who is  
the

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the Master of the Custom-house at *Athen*. They agreed likewise about the Presents to be made to the *Turkish* Officers, and particularly to the *Cady*, who having a power to lay what Tax he pleases upon Merchant Goods that are brought into that Harbour by Strangers, does many times use his own Liberty, and act without any regard to justice if he be not presented. From *Athens* the Commodities exported are principally Silks, Oyls, Skins, and a kind of Gauls which in times of Peace the *Venetians* buy in great quantities, and use in dyeing. If a Ship puts into that Harbour though it neither buys nor sells, nor exercises any sort of Commerce, yet it pays Crown for anchoring to the Consul of its own Country; but paying two *per Cent* the Consul is obliged to look after the Effects, and to a particular care of the Interest of their Nation. He is Judge, and determines in all Controversies about Trade betwixt the Merchants of that Country by whom he is employed: He is the Chief Person concerned to extend their Jurisdiction, and vindicate their Privileges: In short, his Authority is so considerable, that it is the occasion of great jealousies, and many times the ruine of the Competitors. For those Christian Countries (who have



no Ambassador nor Resident at *Constantinople*, and are constrained to put themselves under the protection of some settled and established Consul) are in perpetual difference, and obliged to be continually presenting and greasing the *Bassa's* and *Sangiac's* to countermine their Competitors: And it is no small part of the cunning of the *Turkish* Officers to seem to incline to one Nation, to spur up the rest in their Contributions. By this Artifice they squeeze Money out of the Merchants of all Countries, pretending sometimes to take cognizance of their disputes, and to bring them before their *Turkish* Tribunals, and the surest way to divert them is to present them liberally. The *Armenians* do likewise create us much trouble, for having no right of Consulship of their own, the other Consuls repine to do their business, which turns often to their ruine. Formerly there was only the Emperours Ambassador Resident at *Constantinople*, and he meddled not in matters of Trade; but for these four or five years, since the taking of *Newhausel*, and the peace that followed thereupon, a Company was erected in *Vienna* that Traded by the *Danube* into *Turky*, and the Emperours Ambassador there invested with the priviledges of the Consulship; for in

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that Court there are no other Consuls, but Ambassadors and Residents.

The *French* Nation being allowed a Church in *Athens*; for the maintenance of it, every *French* Vessel is forced to pay five Crowns, besides what the *Vaywood* exacts of us more than of other Nations : But 'tis probable the Reputation of our King, and his Arms, and the prudence of our Ambassadors will put a stop to their Extortions in a short time : Nevertheless hitherto there has been no advantage to the Affairs of our Consul Monsieur *Chastagner*, though he retains the Title and Priviledges of Consul of *Morea*, and has under him Vice-Consuls at *Patras*, *Napoli*, and other places; upon which score he is about resigning to one of his Brothers : All charges born, the Consulship brings him not in clearly above five hundred *Franks per Annum*. He complained much of Monsieur *Giraud*, attributing most of our losses in that nature to his private intelligence with several Merchants of other Nations, by which they have been perswaded to commit their Affairs to the Protection of the *English* Consul, to the no small detriment of our own : And doubtless it will be much worse if *Giraud* be made Consul for *Genoa*, as I was advised he would be before I came from

*Athens*

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*Athens*; whereupon I took a resolution, and was much incouraged in it by my friends. The love and interest of my Country working strongly upon my mind (though with Monsieur *Giraud* they seemed utterly forgotten, otherwise he would never have promoted the Interest of another Country at that time in Hostility with *France*) I thought it discretion to provide in time against the Rencontres I might have with him. I considered that if I passed for a *Frenchman* in *Athens*, I should be obliged in duty and inclination to defend the rights, and propagate the Interest of our Consul in all our Conversations; and the little Figure I made in the World, would add but little to the advantage of my Country by all the clutter I could make: Besides, I had occasion to be beholding to our Captain, with whom that would have put me at variance; so that I spake to all our Crew to let me pass for a *Genoese* to avoid those unprofitable Contests, and they did as I desired.

In a word, about one a Clock at noon we arrived at *Porto-lione*, it being not above three Leagues from thence to *Coluri*; yet in that little distance we observed there were Currents that ran directly upon the Coast.

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The Shore at *Porto-lione* bends into three several bows, which do make so many Harbours, all of them excellent for anchoring shelter, and largeness, and sufficient to justify the wisdom of *Themistocles*, who preferred them to the Haven at *Phalerm*. Four hundred Sale of Ships may ride there very safe at nine, ten, twelve, and in some places at fifteen fathom water. To the Westward they are covered by the Island of *Belbina*, now called the Island of *Blendia*, now inhabited at present, and useful only in furnishing wood for the Ships. Of the three Harbours the middle is properly *Porto-lione*, and runs N. N. E. the entrance is narrow, and it is that which makes it so safe. Upon the Rocks in the Sea may be seen the piles of stone to which the Chain is fastened for the stopping up of the Harbour. In the bigger Harbour there is a lesser for the Gallies, and that is it which the *Italians* call *Darse*, or *Darsine*. The Ancients called one of these three Ports *Aphrodision* because of the Temple of *Venus* that was near it; another they called *Cantharon* from *Cantharus*, and the third was called *Zea*, as being designed for the unlading of Corn. When we were no sooner landed, but the first thing we did was to Curse the *Romans* and the barbarous Consul *Sylla*, who having about

1754 years since sacked the City of *Athens*, destroyed *Pyraeum* into the bargain. It was with great displeasure we surveyed the solitude and desolation of *Porto-lione*; we were all of us inquisitive after the famous Temples of *Jupiter*, *Minerva*, and *Venus*, and the five *Portico's*, which being joined together, were called *Macra Stoa*, in imitation of that which was at *Athens*: We enquired after the Theatre of *Bacchus*, of which *Thucydides* and *Xenophon* made mention. Of the Tribunal of *Phreattys*, and the famous Library of *Appollicon* where his incomparable Writings were found, which are now lost, and memorable by nothing but the mention made of them by *Diogenes Laertius*. We enquired after the magnificent *Arsenal*, a Master-piece of that inimitable Architect *Philo*, for the admirable conveniences made for the receipt and security of the Gallies: after all which we required very earnestly one among another, (for besides our selves there was not one person to be seen) where those times were when four or five hundred Ships sailed out of this Port together: when multitudes of people on one side, and Seamen on the other, were heard reciprocally to shout out their *Agati tuki*, Farewell to you: *Euploia*, good Voyage to you: and *Pronoia Sozonza*,

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*Providence keep you.* What are become, said we, of all their famous Admirals, their Commanders of Squadrons, and the two Magistrates which they called Apostles, or Commissioners of the Navy? In a word, where are all those *Trierarques* or rich Citizens, who were obliged to build at their own expence a certain number of Ships according to their respective Estates? What a most excellent order, and how beneficial to the publick was it, as soon as a Citizen was arrived at an Estate of 18000 Livres to have him denominated a *Trierarque*, and obliged at his own charge to set out a Ship. If his Fortune was double, he furnished out two, but he was not constrained to set out above three though his Estate was never so immense. When there were not Citizens enough to be found able to expend 18000 Livres, several of them were laid together, and built a Ship among them but then it was laid so impartially that nobody could complain. If any thought himself aggrieved, he had no more to do but to make it appear that his Neighbour was better able than himself, and he that was proved so, was sure to be put in his place. Thus was this noble and ingenious people as it were distracted betwixt the love of Literature and Navigation, while

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each Parent was enjoined to teach his Children both to Read and to Swim.

*Pyraeum* had formerly the glory within the compass of its walls to see some of the first Schools of Philosophy in the world: For in that, as in other Countries, the gross ignorance and brutality of former Ages having contracted a strange depravity and corruption in their Manners; in process of time there came forth a small number of virtuous and ingenious persons, who applied themselves to more regularity in their lives, and to discover what was most rare and obscure in the nature of things, and for their good inclinations, and the happy progress they made, were called Philosophers. I shall tell you once for all, You must not be surprized if you meet in this description some slight and imperfect touches of the Ancient Philosophy, which do sometimes fall in naturally enough, and without any Violence or Constraint; and indeed we had as good never have gone to *Athens*, if contenting our selves with an Inventory of the old pieces of Marble, we should have neglected that which made them so glorious whilst they were united and standing. Nor can I bring my self to believe that men of any Curiosity or Learning would ever have forgiven me, should I

have passed by several things, because they were not visible to my eye.

*Athens* then having produced several Philosophers, it was at *Pyraeum* that one of them called *Antisthenes*, undertook to set up a particular Sect: For still as the most Learned among them established any new Hypothesis, those of his party and opinion asserted his Principles, and formed themselves into several Sects under different appellations. *Antisthenes* was the first of the Sect of the *Cynicks*. The word imports originally a Dog, from which their doctrine is not altogether abhorring, as being much less gentle and refined than the rest. It admits nothing of Natural Philosophy, Logick, nor Mathematicks; it relies wholly upon Morality, and that the most austere and rigid in the World. To render a man wise, it requires that he begins with an extream contempt of himself and to enure him to it, the Rules prescribed have in them more of insolence than instruction: For to decry their Vices, they reproach men with scandal, so that it is from their barking and snarling at every mans miscarriages that they are called *Cynicks*. The History of *Crates* and *Hyparchus* justifies that appellation by other reasons that I shall not mention in this place.

and



and it is possible it was given them likewise from the place called *Cynosarges*, which was a part of the Suburbs in *Athens*, where they settled themselves after they had quitted *Pyraum*.

All that is now to be seen of *Pyraum* is only a fair Marble Statue of a Lion that gives the present name to that famous Port. It is placed gaping with his face towards the Sea, and as it were ready to leap into all the Vessels that come in there to anchor, *Themistocles* his Tomb was formerly not far from it. There is a little *Caravanseraël* (but not built as in *Turkie*) which serves for the lodging and entertainment of Passengers, and to lock up their goods; and being therefore so inconsiderable, I will not trouble you with its description. That at *Porto-lione* is but an ill favoured kind of Hall, where, in case of Rain, they lay by what is unladen there, to be carried to *Athens*, or what is brought from thence to be shipp'd in that Port. All the settled and established *Caravanseraëls* in *Greece*, are these which follow: Two at *Thebes*, one at *Megara*, one at *Corinth*, one at *Arcadia*, one at *Napoli de Romania*, one at *Tripolissia* or *Dropolissia*, two at *Messitra*, and one at *Lacedæmon*.

Upon an eminence on the Shore stands an old

old Town, or *Phanal*, which the *Athenians* call *Pyrgo*, and the *Italians* *Torre del fuoco*. For the whole Town of *Pyræum* two poor *Greeks* are perpetually upon the Watch in that Tower of *Pyrgo*, whose business it is to give warning of the *Corfsairs*, setting up their Colours by day as soon they descrie any Ship at Sea, and in the night hanging out lights, to give alarm to the Country about; besides which there is a fire made constantly every night upon the Platform. All along upon the Shore, at a competent distance there are several *Pyrgo's* for the same purpose, and two men always as Sentinels. The Tower that makes the first discovery of a Man of War, throws down a lighted Fire-brand over the Wall to give notice to the rest; and doing all of them the same the Signal is taken: The whole Country immediately in Arms, and the word passing from one to another to know where the Signal was first given, they repair thither with the greatest part of their strength. If nothing be discovered, the fire is suffered to go out in each Tower, and serves only to admonish the *Corfsairs* that they are upon their Guard. But to elude their diligences, and frustrate their Signals, the *Corfsairs* do frequently furl up their Sails, otherwise a Vessel of two hundred Tun will be seen

seen by those Sentinels six or seven leagues. A larger Vessel is seen farther, and if two Ships be at Sea, they can discover one another three or four leagues, unless they furl up their sails.

At *Pyraeum* there are still to be seen great quantity of square stone of which the Walls were made that joyned it to the City, and upon the Road to *Athens* there were many more : They are generally Cubique, and those of the Foundation cramped together with iron, which was the Workmanship of the old and eminent *Athenian Conon*. But that which was most wonderfull in the Fortifications about *Pyraeum*, was, the Famous Wooden Tower that *Sylla* could not burn ; the Wood of which it was built having been prepared with a Composition of Alumine that the Fire could not touch ; but though fire could not, it is now quite devoured by Time.

Having walked for some space, we had Horses brought us from *Athens*, and mounting, had not rid far, before the Magnificent Temple of *Minerva* (which stands in the Castle, and appears very statelily over the Walls) presented it self as the first considerable object to our view.

And here I cannot but acknowledge my own weakness, you may call it folly if you please :

please : At the first sight of this Famous Town (struck as it were with a sentiment of Veneration for those Miracles of Antiquity which were Recorded of it) I started immediately, and was taken with an universal shivering all over my Body. Nor was I singular in my Commotion, we all of us stared, but could see nothing, our imaginations were too full of the Great Men which that City had produced. We fancied every step we made, that we met either *Theseus*, or *Socrates*, *Alcibiades*, or some other of those Reverend Persons : I could not contain my self, but cryed out, *Ad sunt Athenæ, unde Humanitas, Doctrina, Religio, Fruges, Jura, Leges ortæ, -atque in omnes Terras distributæ putantur, de quarum possessione propter pulchritudinem, etiam inter Deos certamen proditum est. Urbis (inquam) quæ vetustate eâ est, ut ipsa ex sese suos Cives genuisse dicatur : Authoritate autem tantâ, ut jam fractum prope & debilitatum Græciæ Nomen, hujus Urbis laude nitatur* : You may remember it in *Tully*. The ruins of the Walls were called formerly the Long Rampires, of which there were two, the Northern by which we passed, and the Southern that ran along by the Sea to *Pyreum*; from thence to *Munichia*, and from *Munichia* to *Phalerum*,  
and

and so to the Walls of the Town; so that the circumference of the Ancient City of Athens was compleatly two hundred Furlongs, which is about seven Leagues. And History mentions, that at convenient distances these Rampires were flanked by little Towers that were inhabited. The rode by which we passed along upon the Northern Rampire, was called formerly *Thesepus his way*; of which *Boccaneyra* remembered us in the Verses he cited out of *Propertius* :

*Inde ubi Pyraei capient me littora portus,  
Scandam ego Thesæ brachia longa viae.*

Accordingly there was a Temple consecrated to *Thesus*, and a little farther two Monuments, one of the Famous Poet *Menander*, the other of *Enripides*. About the midway betwixt *Athens* and *Pyraeum* there was a great Well set round very handsomely with Olive Trees, which rendered it very pleasant : We took this Well for the Fountain, that was formerly by a certain Chapel Consecrated to *Socrates*; for in those days Temples were Dedicated to Illustrious Men, as well as to the Gods.

The descents and incursions of the Christian *Corsaires* is the cause that there are no Country-

Country-houses above a League from *Pa*  
*to-Lione*; but beyond that distance to-  
wards *Athens*, there are many little Houses  
set about very beautifully with Vines and  
Olive Trees; and behind them each has a  
Garden full of Oranges, Citrons and Pom-  
granats; they have plenty of Fountains and  
Water-works, most of their Gardens being  
furnished with Engines to break and dis-  
perse the waters as it comes out of the  
Pipes; and the Engines are generally  
wrought by a Horse. The *Athenians*  
present call a Country-house *Spititon Ch*  
*riou*, and a Garden *Perinoles*.

We could scarce see the Town before we  
were in it, because it stands upon a little  
Eminence behind the Castle, which being  
just in our face, hindered the prospect there-  
of. We alighted at a house taken up for  
us not far from a Church, which they call  
*Agios Jannis*, or the Church of St. John.

And now being arrived at *Athens*, which  
was the main object of our Voyage, you  
would have just cause to be offended  
should I neglect an opportunity that offers  
itself so freely for your entertainment, and  
not endeavour to give you the most faith-  
full and succinct description both of her  
past fortune, and present condition, see-  
ing that what has been said hitherto, seem

but preliminary, and as it were to prepare the way for the knowledge of that. I do not question, but in other Authors you may find a considerable part of what I have presented to you here : It would be strange in speaking of the place where *Athens* stood formerly, I should write of nothing but what was new of a Town so universally famous, and reputed the Mother of Arts, and the Theatre of Valour and Policy.

The happy times in which this City flourished, were so fertile in wonders, and we have had so few Ages since that have produced such Eminent Men, that I do not doubt your excuse, if I give you a particular specification of those memorable years that remain still Sacred by so great and so glorious Events : But not to interrupt or divert my Discourse, you will find in the Margin of these Memoires the number of Years reduced from the *Epoche* of the *Olympiads* to our own ; by which you will discern the time passed betwixt such an accident and the time present.

Of all the Ancient Cities in *Greece*, none has preserved its name with better success than this City of *Athens*. Our Geographers have thought good to alter it, and call it *Setines* : The *Greek* and *Turkish* Inhabitants, and the Neighbours about, call it *Atine*.  
I will

I will not trouble you with the different names it bore, before the Goddess *Minerva* (whom the *Greeks* called *Athena*) gave her name in despite of the jealousy and opposition of *Neptune*, who would have given it his own. It is most certain, the Inhabitants of old, called it by way of Excellence *Asti*, or *the City*: And the *Romans*, the same Spirit of Ostentation designed the same. The Year of its Foundation was never yet known. In the time of *Cecrops* (the first of Her seventeen Kings (who reigned 3226. years since)) it was but a Burrough, though honoured with the Residence of its King, and the Title of Metropolis in that Countrey, so that *Athens* was built above eight hundred years before the City of *Rome*.

The fourth their Tenth King observing the People to be affected with Countrey limping and by that means, being dispersed up and down at a distance one from the other, and consequently exposed to the irruptions of their Neighbours; he incorporated the wealthiest of them into a City, and by that Union gained to himself the Title of Founder of *Athens*. The City and Country was a long time governed by Kings, but with a limited Authority; nevertheless the people, in long



with their Liberty, abolished Monarchy, and in the place of their Kings, Created their *Archontes*, whose Power was almost equivalent with the power of the *Doges* or Dukes of *Venice*; thirteen of them were perpetual, and succeeded one another, and seven had their Authority limited to Ten Years: After these, the Sovereign Power was put into the hands of Nine Magistrates, the first with the Title of *Archonte*, the second of King: Their Dignity lasted but a Year, yet these latter *Archontes* were so considerable, that the *Athenians* reckoned their Years, and distinguished their times from the Order of their Creation. In process of time *Draco* gave them those Famous Laws that were said to have been written in blood, by reason of their excessive rigour: But twenty four years after, they were abolished by *Solon*, who supplied them with Laws much more gentle and humane.

The Laws of *Solon* Established a Popular Government, till *Pisistrates* usurped the Sovereignty of *Athens*, and having left it to his Two Sons *Hipparchus* and *Hippias*, the first was slain by *Harmodius* and *Aristogiton*, with the assistance of a fair *Athenian* called *Leena*, to whom they had made great Courtship: This *Leena* being taken

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into

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into Custody by the Tyrants Guards, and threatned the torture, unless she discovered her Accomplices, she chose rather to bite out her tongue, than suffer it to betray her Gallants : And this Heroick action of *Le*

*na's* hapned the same year that *La*  
2181. *cretia* was the cause that *Tarqu*  
was banished out of *Rome*.

Liberty being restored to the *Athenians* three years after, by the flight of *Hippias* he called in the *Persians* who lost the Famous Battel of *Marathon* : Ten years after they returned, with intention to Sack the City of *Athens*, but in a few

2148. months time they were defeated again in a Sea-fight at *Salamis*.

After the Victory at *Salamis*, the Republick of *Athens* was in its highest elevation : Its greatest Captains, its greatest Philosophers, and its most Ingenious Artists were living in that time ; and never was any City so fertile in Illustrious Men *Pericles* was the person by whose Conduct it arrived at that Grandeur.

But the *Lacedemonians* growing jealous of their greatness, made War upon the *Athenians*, and after several ingagements *Lysander* the *Lacedemonian* General, having rather surprized than vanquished them in a Sea-fight, came afterwards to besiege the

## Athens Ancient and Modern. 131

City of *Athens*, and forcing it to surrender upon very hard Conditions, he established in it the thirty Tyrants, 2072. so famous in History.

After four Years Servitude, *Thrasibulus* Citizen of that City, slew the thirty Tyrants, drove out the *Lacedemonian* Garrison, and by degrees conquered the *Lacedemonians*, partly by the Arms of his own Country-men, and partly by exciting the *Thebans* under the Command of *Epaminondas*. 2068.

Not long after, this City was forced to contend with the whole strength of a puissant League of the Inhabitants of *Byzantium*, *Rhodes*, and other Islands, who were not able to support the Tribute which was exacted in the *Hellepont*, which Tribute was the foundation of its ruine. Afterwards she suffered much by *Philip* of *Macedon*, who gained the Battel of *Cheronea* against the *Athenians* and *Beotians*. 2026.

Neither was *Alexander* the Great a better friend to them at first, but he was kind to them afterwards; however *Alexander* died, and two years after his death, two of his Successors *Antipater* and *Craterus* obtained a great Victory over them, and put the *Macedonian* Garrison into *Mynichia*;

and to weaken them yet more, *Antipater* transported 22000 *Athenians* into *Thracia*.

*Cassander*, another of *Alexander's* Successors usurped upon them, and invaded that Liberty which had been recovered by *Antigonus* and *Demetrius* great Enemies to *Cassander*; after which the said *Demetrius*

besieged the said City, and took

1964. from *Lacharis* a Citizen, who had made himself Absolute, and his Se-

ting up for himself; gave occasion for the discovery of the valour of *Olimpiadorn* who by unparallel'd bravery and conduct delivered the said Country from the *Macedonians*, defeating and dispersing above 12000. of them: Upon which the Magnanimity of these Inhabitants resuming their ancient force, they made us *Gauls* sensible of the fury of their Arms; for the *Athenian Callippus* defended the passage at *Thermopylae*

1948. against a numerous Army under the Command of two of our

Kings; *Brennus* and *Acichorius*, and constrained them to try other ways, which proved afterwards their ruine.

This was the last of the *Athenian* Triumphs; afterwards the *Gauls* tired themselves out, and exhausted their strength, so that from that time they never attempted any thing

nothing considerable in their own name, nor  
 signalized themselves but by their Learning  
 and Science : They fell again under the  
 Dominion of the *Macedonians*, and could  
 never free themselves but by the supplies of  
*Aratus* ; and yet it must be confessed, that  
 they were the chief cause of the  
 Ruine of the *Macedonian* Monar- 1836.

chy, by exciting the *Romans*, who  
 Triumphed over *Philip* and *Perseus*.

At length *Aristion* a Citizen of *Athens*,  
 involved that Common-wealth in the great-  
 est Calamity that ever befell it : The Hi-  
 story is visible at large in the Life

of *Sylla*, who took the said City 1754.  
 and pillaged it. But *Pyraeum* was  
 the more unfortunate of the two, for *Athens*  
 was afterwards repaired, but *Pyraeum* was  
 sacked and never built since.

After this Desolation, it had continued  
 in most deplorable solitude, had not the  
 name of its Philosophers invited thither  
 most of the Learned Men in the World,  
 and twenty years after, *Pompey* the Great  
 called so meely upon account of the *Athe-  
 nians* ) discontinuing his pursuit of certain  
 Pirates which he had undertaken to dis-  
 perse, came to an anchor in *Pyrae-*  
 um, visited the Philosopher at *A-* 1716.  
*thens*, and restored that City to

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the exercise of their Old Laws; in acknowledgement of which, the *Athenians* espoused *Pompey's* Party; followed him in his Civil Wars, and fought for him in the Battel of *Pharsalia*.

Their Ingagement with *Pompey* would have been fatal to them, had not *Cæsar* been more generous than *Sylla*: He pardoned them after his Victory, using this expression (which is so memorable in History) *These present Athenians ought indeed to be punished, but for the merit of their Ancestors I will pardon them for once*: For which they were not so grateful as they ought, by joyning afterwards with the Forces of *Breutus* and *Cassius* against *Augustus* and *Anthony*: Nevertheless, though at the

1710. Battel of *Philippi* *Anthony* remained Conquerour, he treated the *Athenians* with much favour, vouchsafing the very height of his Fortune; not only to afford them his Company for some time, but he caused himself to be Created *Archonte*, and accommodated so exactly with their Old Customes, that they called him frequently *Philellen* or Lover of the

1699. the *Greeks*; and when he was beaten by *Augustus* at the Battel of *Actium*, the only request he made of him, was, that he might be permitted to

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live privately at *Athens*, but he was not able to obtain it; after which *Augustus* continued to them their Ancient Laws, but he took from them certain Islands that *Mark Anthony* had given them.

From that time they continued true to the *Romans*, only now and then some small Seditions happened of little importance: But of all Men, the Emperour *Adrian* was the greatest Lover of *Athens*; that Prince being universally skilled both in their Learning and Arts, (working with his own hands so exactly, that the best Workmen could not equal him) was pleased to be the restorer of their Magnificent Buildings: He lived there as a private Citizen, aspired to the Dignity of *Archonte*, Executed that Office in the habit of an *Athenian*, and revived the Laws of *Solon*: With his Empire he left his Inclination to *Athens* to his Successor *Antoninus Pius*, by whom it was transmitted to *Verns*, both of which came and lived personally in *Athens*, and made themselves popular by their beneficence: But about thirty years after, the Emperour *Severus* came thither, and retrenched their Privileges in revenge of some injury which he had received formerly when he was a Student there in a private condition.

Three hundred and fifty years after *Sylla* had demolished them, the Emperour *Valerian* caused their Walls to be repaired, which hindered not, but a while after under the Reign of *Claudian*, successor to *Galenus*, it was sack'd by the *Scythians*; and about One hundred forty years after that, under the Reign of *Honorius*, it was taken again by *Alaricus* at the instigation of *Stilicon*.

And yet these Revolutions rendered it not so abject and contemptible, but that the Illustrious Families that were left, supplied the Eastern Empire with several Emperesses, as I shall observe hereafter. And those Emperors contracted no inconsiderable alliances; for in process of time, when the Empire began to decline, two of its Emperors, *Alexis* and *Andronicus*, successively married *Agnes*, the Daughter of *Lewis le Gros*. These two Marriages, and the Misfortunes that attended them, having brought the *French* into those parts, *Baldwin* the Emperour brought his Army before *Athens*, but he raised his Siege, and was afterwards taken Prisoner by the Marquis *Boniface*. The *French* however had possession, and kept it till the *Sicilian* Vespers in the year 1282, when the *Catalonians* and *Aragonois* beat them out; but the



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The Title of Duke of Athens remained to the French a long time.

Our curious *Drestington* remembred that at the Abbey of *St. Denis*, two Leagues from *Paris*, upon a flat Tomb in the Chapel, called *Nostre Dame la Blanche*, he had read and transcribed this Epitaph, *Cy gist Madame Jeanne d'Eu, jadis Comtesse d'Estamps, & Duchesse d'Athens, Fille de tres noble homme Monsr. Raoul, Comte d'Eu, & de Guines; laquelle trepassa en la Cité de Sienna le 6 de Juillet 1489. Here lies the body of Madam Joan d'Eu, formerly Countess of Estamps, and Dutches of Athens, Daughter of the thrice Noble Monsieur Raoul, Earl of Eu, and Guines; she died in the City of Sienna, the 6. of July 1489. Inform your self of some Herald who this Dutches of Athens was, and how that Title came into her Family.*

From the dominion of the Spaniard, Athens passed to a Family (originally of Florence) called *Acciaoli*, which Family had the Sovereignty both in *Corinth* and *Thebes*. *Francus* or *Francis* the Eighth, Prince of that House, was at length constrained in the year 1455 to yield it up to the Valour and Fortune of *Mahomet* the second, the grèatest Conquerour of all the Turks. So then it is now two hundred and thirteen

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thirteen years since it has been in the hands of the *Mahumetans*. It is true in the year 1464 *Capello* the *Venetian* General surprised it, but not taking the Castle, he could not keep the Town. This then is one of the two hundred Capital Cities which the said *Mahomet* took from the *Christians*; and did it submit till it had seen two Empires and twelve Kingdoms subdued by his Sword. And it was some kind of lustre and reputation to the surrender of *Athens* that it was not conquered by an ordinary or inconsiderable Prince. It is remarkable in History that when the said *Francus* was expelled, the chief Citizens of the Town conspired to restore him; which Conspiracy was the cause that the *Turks* made the Exemplary, and took from them the Sovereignty of *Thebes*, which they had allowed them till that time. *Mahomet* was naturally bloody and vindictive, nevertheless he treated *Athens* with great humanity, professing one day as he was walking about the Town, That his desire to be master of it sprang not so much from his Natural ambition, as from a delight he took in viewing the pleasantness of its situation, and the magnificence of its buildings; and for his great favours the *Athenians* are still mindful to this day. The better sort of

Inhab

Inhabitants will never discourse with you upon any thing of Religion; but they will be sure to tell you of *St. Paul*; and *St. Denis the Areopagite*: They will show you none of their Antiquities, but they will tell you of *Themistocles* and *Adrian*; nor can they mention their State-Affairs; but with a reverend Commemoration of *Sultan Mahomet the Second*.

Before we come to their form of Government as it is established at present, it will not be improper in two words to give you an account how *Christianity* was first introduced into that City.

*Saint Paul* the Apostle concerned himself, and took great pains in its conversion; for coming out of *Macedonia* he came to *Athens*, and disputing against the *Stoicks* and *Epicureans*, he explained to them the new doctrine of the Resurrection, and shew'd that the God which he preached to them was the same Unknown God to whom their Altar was erected. *Saint Dionysius*, (of the Famous Society of the *Areopagites*) and *Damaris* were two of the most considerable who embraced *Christianity*; the History of which is recorded in the 17. Chapter of the *Acts of the Apostles*, and when a stranger is at any time present at the Celebration of Mass, they will be sure instead of

of the Epistle for the day to read the Chapter, thinking thereby (with a proud kind of Vanity) to enhaunce their reputation with the Stranger; according to the natural genius and affectation of that people.

In Civil Affairs, when by the Judges an Oath is to be administred to an *Athenian*, they open the New Testament at the 17th Chapter of the *Acts*, and laying the hand of the Deponent upon that Leaf, they say, by it adds much to its Religious Obligation. They look upon *St. Dionysius* as their first Bishop.

In the infancy of *Christianity* it was famous by the Martyrdom of several persons, particularly in the year 125 there were many *Athenians* that suffered for the Truth being animated by the Example of *Publius* their Bishop. The Emperour *Adrian* was then at *Athens*, and entered himself into the Priesthood of *Ceres Eleusina*; but three years after, *Quadratus* succeeding *Publius*, stopped the course of the persecution by an excellent Discourse which he made to the said Emperour at that time returned to *Athens*, in order to the Consecration of a stately Temple to *Jupiter Olympius*, and repaired by his care. The Eloquence of *Aristides* the Philosopher (who was a *Christian*)

(him) confirmed the Doctrine of *Quadratus*, and he mollified *Adrian* very much by a learned Apology he exhibited in defence of Christianity, and dedicated to him. Some of the *Calogers* pretend to have the said Apology still in a Library in a Monastery at *Andelli*, some six miles from *Athens*. The Church at *Athens* produced several considerable men, and was erected into an Arch-Bishoprick depending upon the Patriarch of *Constantinople*. The Metropolitan of *Athens* has under him at this day seven Bishopricks, two in the *Archipelago*, *Scyros* and *Andros*; one in the Island of *Negropont* called *Carystehi*, and four upon the Continent, *Porthima*, *Dianlis*, *Heterotopia*, and *la Valone*. The Arch-Bishoprick is valued at about thirteen or fourteen thousand Crowns a year, out of which a good part is paid constantly to the *Sultan*. The present Arch-bishop is a witty man, but no great Clerk, nor Friend to the Church of *Rome*: He is a *Caloger*, not far from *Constantinople*, for you must know, none but *Calogers* are admitted to the Prelacy in *Greece*. It is not long since he was advanced to that Dignity; his Predecessor is still living in *Athens*, a man of an exemplary Life, but dispossessed by the violence of the Port, who choosing to remove the Patriarch of *Constantinople*

ple at their pleasure, have a great influence in the Election or Rejection of the Inferiour Prelates. For the most part, that *Calogari* who has most money in his pocket and parts with it most freely, is advanced to be Patriarch; and to reimburse himself he is glad to make such his Bishops and Archbishops as give him the largest Contribution; and they in their turns take the same measures with their inferiours, so that from one to another every Priest, Papas, Bishop, and Archbishop contributes to the making of the Patriarch; And the better to satiate the avarice of the *Turks*, there are commonly resident at *Athens* four Grand Penitentiaries deputed by the Archbishop to hear Confessions, and to prescribe certain Mulcts and Taxes to their penitents according to the quality of the crime from which they are absolved. The former Archbishop is one of these four Penitentiaries and Director of a Monastery of *Calogari* or Nuns of the Order of Saint *Basil*, of which there are three Monasteries in *Athens*.

There are in *Athens* a hundred and three Churches, of which four are Dedicated to the Virgin *Mary*, and called *Panagia*, and three more Dedicated to Saint *George*. The Chiefest among them are *Agios Dimitrios*

*Agios Jannis*, and *Agios Chirlachis*. But besides these one hundred and three within the Walls, there are double the number within a League about the Town: 'Tis true, the least Chappel passes with them for a Church, and sometimes one single *Papas* applies two or three of them. There is but one Altar in each of them, and some there are in which Mass is not said above three or four times in a Year. The Rich Men of the Town have each of them Chappels at home, and the great reason is, to keep their Wives and Daughters from being gazed upon in the streets, by which means it happens, that unless it be on great dayes, the Great Churches are quite unfrequented; and to take off all pretence of Gospeing, the Good-wives are not permitted to go to Church out of their own Parish. Their Zeal for Christianity is very extraordinary, and though there are few of the *Athenians*, or none that follow the Discipline of our Church, yet one full third of the Town, admit the Procession of the Holy Ghost, the Supremacy of the Pope, and the most essential points in Controversie betwixt us and the Eastern Church. Father *Simon de Compeigne* a Religious French Capuchin, and one of the Missionaries at *Athens*, is sometimes admitted to hear the Confessions

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Confessions of the Arch-bishop; the greatest part of the *Calogers* of *Medelli*, and the most considerable of the Laity in the City; as particularly the *Paleologues*, the *Bininzelles*, the *Capitanakis*, the *Calcedonians*, and several others.

Before the Old Archbishop was deposed by the *Turks*, he many times signified to our Capuchins at *Athens*, the great desire he had to see our differences composed, telling them expressly, that if he could see the Church United with the Eastern Church, he could cheerfully resign to the person who at *Rome* is made Arch-bishop of *Athens*, in partibus *infidelium*; and he inquired very earnestly after his Name and his Parts. Our Roman Archbishop is called *Carlo Vecchi*; he has four considerable Dignities in the Court of *Rome*; He is Secretary of the Congregation of Bishops, a Member of the Sacred Office, Counsellour to the Penitentiary, and Secretary to the Congregation *de propaganda fide*: He is an Ancient Man, weak and declining, that the Physicians way of Regiment have prescribed him the dishes of *Chocolat* a day.

This Grave Archbishop, preferred to the Title out of the Monastery at *Medelli* for his Piety as well as learning, is much pleased when our Capuchins which are the



to tell him that the City of *Paris* esteems a singular honour that Saint *Dionysius* the Areopagite was their first Bishop. The good Old Man in a rapture of Joy, and with great pleasure to himself replies, You must confess then that but for *Athens*, *France* had possibly never had an Apostle.

Some of our Learned Countrey-men, resolving too stiffly upon the Doctrine of our Times, have maintained, that the Conversion of the *French* was not ascribable to Saint *Dennis* the Areopagite, and that he was not the first Preacher of the Gospel amongst us : However our Chronology may justify them ; the Universal tradition at *Athens* is against them, as I found by particular inquiry and disquisition. They are all full of his Mission into, and his Martyrdom in *France*. It is observable, with what heat and eagerness the Common people of *Athens* will hear and discourse of ; for being naturally proud and passionate, they do exceedingly magnifie and exaggerate the humility of that Saint, in leaving so Noble and Illustrious a Diocess, to establish himself in *France*. Not far from the Archbishops Palace there was a little Chappel Dedicated to Saint *Dennis*, which has been ruined by the fall of a Rock ; and the *Athenians* have frequently solicited our

L Missionaries

Missionaries to intercede to the King of France to repair it, and revive the Glory of their Nation among them.

As to the number of its Inhabitants, I am surprised to have read and heard a thousand times that *Athens* was a desert : Certainly the Travellers that have reported it, only passed thorow it, and that perhaps in a rainy day, when no body was in the streets, or in the time of a Contagion, which sent them packing to their Countrey houses. The Town consists of at least fifteen or sixteen thousand Inhabitants, of which ten or twelve hundred are *Turks*. No *Jews* could ever be admitted, though there are many of them in the Neighbourhood, and particularly at *Thebes* and *Negropont* ; and to speak the truth, in the whole *Turkish* Empire, in all places but *Athens* and *Trebizond* have preserved the privilege of excluding the *Jews*, though the *Turkish* Officers have attempted several times to introduce them ; but to oppose them, the *Christians* underhand make friends to the *Mahometans* of the said Cities, pretending that the *Jews* would ingross the whole Trade, and ruine the rest of the Inhabitants : Sometimes they have threatened the *Jews* which solicited their admittance, and the fear of being cudgelled prevailed with them to desist, for at *Athens*

they are in a great deal of danger.

About 1986. Years since, *Cassander* the *Macedonian* having given the Administration of Affairs of this City to the Philosopher *Demetrius* of *Phalerum*, he found the City to consist of twenty one thousand Citizens, ten thousand Strangers settled in the Town, and four hundred thousand Slaves; and this account was testified by *Ctesicles*: and it is to be observed, that by the word Citizen is intended the Masters of Families, which must needs suppose a great number of Servants and Dependants.

At present, as formerly, the people of both Sexes are well shaped, and of an Excellent Contexture, which is the reason they live to be very old: We attributed much of their vigour to their diet, and their use of Honey, which the *Athenians* use very frequently, being excellently good. Their Physicians account their Honey for the wholesomest of their Food: But the Common People ascribe much to the Situation of their Mountains which shelter them so commodiously from the winds; did they understand the virtue of their Simples which are there in great abundance and excellence, much would be attributed to them. The People have generally very strong and clear voices, and their Memories are admirable.

*Philip of Macedon* described them well when he compared them to the Images of *Mercury*, which the Ancients put up in the Markets, and other publick places; his expression was, that they were all mouths implying, that they were good at nothing but Oratory and Talk. It is a saying among those who are acquainted with them that as there is not a Countrey in the world where Honey is more nourishing, nor Hemlock more pernicious; so there is not a City where the People that are disposed to good are better; nor where they apply themselves to ill, they are worse: Naturally they are very selfish, and great dissemblers. Their Women are Virtuous, Pious and Chaste; they never admit of Conversation with any Man, unless they be well assured of his Virtue. The Common People have no kindness either for Us or the *Italians* by the frequent injuries which they receive by the sudden descents of our *Corsaires*, but so incensed them against us, that in time of War they hate us worse than the *Turks*. Our Privatiers appear no sooner at Sea but they are immediately in Arms, and the *Turks* themselves do not use a *French* with worse language than they; so that our infesting them, makes us mortally odious: Nevertheless this has no influence up

on the better sort, who are kind and civil to strangers that live with any kind of sobriety and reputation : Nothing is more generous than they ; they are the first that will salute a stranger, the first that will propose a friendship with him ; and in a word, no Man can be long a stranger in *Athens* that has the least spark of Society : Some of our Merchants will tell you other things, but then they conceal the great Reasons whereby they have provoked the *Athenians*. When a man has rendered his friendship suspected at *Paris*, he shall find how unwilling people are to continue their correspondence. To be short, the *Athenians* do with admirable reputation maintain the Hospitality that was so honourable in their Ancestors.

Their Language at *Athens* is the most pure and incorrupt of all the Cities in *Greece* ; It is no where spoken or understood in its primitive purity but at *Athens*. 'Tis true, when they speak any thing, they do it with a tone as if they sung, which has given occasion to many people to say that they spoke very ill ; but it is now a Proverb among the *Greeks*, That he who would speak well must have the elocution of *Athens*, and the accent of *Napoli*, for *Napoli* or *Romania* is the Town in all *Greece* where

the variation of the voice is most natural and sweet. Most part of the *Mahumetans* in *Athens* speak nothing but *Greek*, for want of Commerce with the *Turks* abroad. Of the *Turkish* Language they have seldom more than seven or eight words in part of their Creed, *La billah allah, Muhamet ben resoul ullah*. When they meet a *Turk* of another Country, they accost him by holding up their thumb in the air, and if he answers not in *Greek*, their Conversation is at an end. Their habit is almost the same and scarce sufficient to distinguish them, for except their Turban, their habit is perfectly *Greek*; and for the *Turkish* Women, they have no difference at all. There are three *Mosquo's* in *Athens*, one in the Castle, and that was the Famous Temple of *Minerva*; the other two in the City, and the Chief of them was the magnificent *Pantheon* built by *Adrian*.

As to the Form of their Government in *Athens*, there are four Jurisdictions that manage the whole business of that City, of which three are Executed by *Turkish* Officers, viz. the *Sardar's*, *Disdar's* and *Cadi's*; the other called the *Veechiados* is in the hands of the *Christians*. The *Sardar* is Governour of the City, Commands the *Janizaries*, and the Militia round about

the Town : The *Disdar* is Governour of the Castle, and lodges in it, he has Command over the *Janizaries* in the City : The *Cadi* has his Residence in the City likewise, and is Judge both in Civil and Criminal Causes : The *Vecchiados* are four and twenty Seniors selected out of the best Christian Families to Regulate private Affairs betwixt Christian and Christian : The Vaywode or Farmer under *Keslar-Agasi* has some little Jurisdiction likewise, which he makes use of when the interest of the Farm requires it.

I inquired of the most Venerable of the *Vecchiados* how it came to pass that their City being as populous as any in Greece, was not the residence of some *Sangiac* or *Bey*. They told me, it was an instance of the kindness which *Mahomet II.* had for *Athens*, because Officers of that Great Quality having alwayes great Trains and Retinues, must needs be a great charge to the Cities where they reside; upon which consideration *Mahomet* would not permit that the little Officers, that make up the Family of the *Sangiac's*, and are indeed so many Leeches, sucking up the blood of the Inhabitants, and incessantly stretching the Jurisdiction of their Masters, to build up their own Fortunes, should have the pillaging

of *Athens*, under pretence of advancing the dignity of their Lords.

The Jurisdiction of the *Vecchiados* extends only to the Civil Affairs of the *Christians*, from whose Sentences there lies an appeal to the *Cadi*; but to prevent those appeals; and conceal their differences from the *Cadi*, the *Vecchiados* do oftner act as Mediators than Judges, endeavouring in an amicable way to compose their controversies. The most considerable among the *Vecchiados* are the two *Paleologi*, *Stamatis*, and *Jannis*. The two *Beninzellos*, *Jannis*, and *Demetrios*. *Janachis Coronis*, *Dimitrios Periolis*, *Leonardus Scliroi*, *Dimitrios Macola*, *Panajotti Cavallieri*, *Janis Verdagonis*, *Polimenos Zarlis*, *Stamatis Calchondile*, and an excellent person called *Capitanakis*, a rich Merchant that speaks *Italian* very well, and has a great kindness for the *Franks*. He lived a long time in *Zant*, where he contracted a friendship with *Taulignan* the *French* Consul: He has a Son a very fine Gentleman. The *Vecchiados* are distinguished from the rest of the Inhabitants by a little Hat which they wear upon their heads: They hold their Offices for life, and when any of them dies, his place is supplied by the suffrage of the Survivors, but with the approbation of the *Cadi*.



*Cadi.* They have no precise Court, or fixed place where they assemble; sometimes they meet at the houses of the *Paleologi*; sometimes with one, sometimes with another, but commonly at the houses of the ancientest and most considerable among them. Their Clerk or Secretary keeps the minutes and Register of all Causes or Contracts passing betwixt the *Christians* in *Athens* for Houses, Lands, or immoveable goods, (for by their Articles with *Mahomet* they were continued in the possession of their Estates) and their Bargains are all ratified by the *Cadi*. The *Christians* are not exempt from the duty upon Slaves, but for a small sum of money they enfranchise themselves, and for reasons which I shall tell you hereafter, even that is not collected with so much severity as in other places, this Tax having been remitted or neglected since 1666.

Their Pole-money, or Tax by the Head, which they call *Caratge*, is at *Athens* two Crowns *per annum*, but the Women pay nothing. There is also another Tax called *Awalis* which the Grand Signior exacts for the security of the Seas, and this is levied upon their Chimnies, but several persons are exempt, and particularly all that are any ways serviceable in the Castle, as those who are employed about repairing the  
Walls;

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Walls; conveying or securing the Waters; scouring the Arms; fitting the Carriages for the Cannon, and such things. When the *Avalis* is collecting, you shall see all the Priviledged Persons with their Patents and Letters of Exemption thronging about the Receiver: But you must know that all their Exemptions derive not from one Prince; some were granted by *Mahomet II.* some by *Solyman* the Great; and others by *Amarath*; however they will be sure to have them ratified, and that ratification is to be done at the Port by the Officers of the *Divan*.

The great favours that they received from *Mahomet* (a Prince severe enough to all other *Christians*) made the *Athenians* uneasy under the domination of the *Christian* Princes, and I have been told they retained an aversion to them a long time: But of late they are come to themselves, and are weary of the Barbarity of the *Turks*, who have for some time used them worse than the rest of the Cities in *Greece*; so as now they would willingly hearken to their old temptation of Liberty, if *Christendom* could espouse them, or propose any power that was likely to sustain them. The *Maltese* and other *Christian* Privateers never make any descent, or take any Prizes upon their Coasts.

Coasts, but the *Turks* charge them with Intelligence and Combination, and attribute the whole mischief thereto. Upon these pretences, they immediately take the most wealthy of the Inhabitants into Custody, and force them to great Compositions before they are dismiss'd. There are great Factions among the *Vecchiados*, and at present even among the three *Paleologi* (for besides the two that are *Vecchiados*, there is a third who has devoted himself to an Ecclesiastical life) For some three or four years since, upon a difference about the division of Goods, they conceived so great a displeasure and animosity to one another, that they accused one another of Treason to the *Grand Signior*, and of holding Intelligence with the *Venetian*. But the Family of the *Beninzellos* being nearly allied to them, has interposed, and with the exhortations and admonitions of Father *Simon*, in some measure lessened their Pique.

And at length that Star, which some Ages since was so propitious to this City, shines again upon it with the same rays and emanations of Kindness; it being at this hour the happiest City in *Greece*, and the best protected. Its dependance is upon *Keslar-Agasi*, a black Eunuch that has the super-

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superintendency of the *Odaliques*, or Ladies of the *Seraglio*. He it is that has the sole and absolute Command of that secret apartment, an Office which the *Grand Signior* intrusts to none but the *Negro Eunuchs*, and of them he chooses the most deformed, to give his Misses the less temptation. This Eunuchs kindness for *Athens*, may possibly respite its Calamities for some time, his Office being one of the most considerable in that Empire, conducting much of the *Sultan's* private Pleasures, and approaching him in the sweetest moments of his life, and most proper for obtaining a Boon.

The present prosperity of *Athens*, may be ascribed to a young Virgin of this City, born in the Reign of *Mahomet III.* who died in the year 1604, and was Great-Grandfather to *Mahomet IV.* the present Emperor of the *Turks*. This young *Athenian* Virgin was called *Basilis*; but the excellence of her beauty having brought her into the *Seraglio*, the *Turks* gave her a new name, and called her *Johabi*. She missed narrowly of being made *Hunkiar Asaki*, or chief *Sultaneß*; but she was not altogether so happy as three other Virgins of the same City, which came to be Empresses *Anno 421.* of the *East.* *Theodofins*, the  
second

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second Son of *Arcadius*, married *Athenais* the Daughter of *Leontius* the noble Philosopher of *Athens*, and changed her name from *Athenais* to *Eudoxa*, under both which she passed for the most learned, most prudent, and most beautiful Lady of her time. After her, *Leo*, Anno 769. Son of *Constantine Copronymus* married *Irene* of the same City, but neither so fair nor so well qualified as *Athenais*. Not long Anno 808. after *Stauracus* Son of *Nicephorus* (who governed the Empire but few months) married *Theophan*, a beautiful young Virgin of *Athens* likewise. This *Basilis* was of *Christian* Parents, and torn from them in her minority by the *Turkish* Officers that collected the Duties upon Children in those Parts, and had been informed of her excellent beauty. Her Mother, when they were carrying her away, weeping over her most bitterly, and clipping her in her Arms, conjured her to be always mindful of her Religion, and the calamities of her Country; and the good Creature never forgot what her Mother so earnestly recommended. She was put into the *Seraglio* about the beginning of the Reign of *Achmet*, an effeminate and voluptuous Prince, and one, who of all the good qualities convenient for

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for a Soldier, had none but a faculty in making of Arrows; which rendered him so contemptible to his *Janizaries*, that in a Tumult, by way of insolence and derision, they told him he need not trouble himself to make his Arrows extraordinary, seeing he had not courage enough to try them upon the *Christians*. This being the most sensual Prince, and perhaps person of his time, it was not strange if in his Reign the *Seraglio* was fuller of Beauties than ever: All the *Beglerbegs* or General Governours of Provinces; all the *Sangiac's* or particular Governours (convinced it would relish him very well, and was the ready way to keep them in their places, if not to advance them) sent to him daily the choicest Beauties they could find, adorned with rich Jewels, and furnished with Presents to be distributed among the Officers of the *Seraglio* and the Eunuchs, to engage them in their Interests, and to the protection of those who had sent them. The *Keslar Agasi* was always to have the best share, for it is as he pleases, that these Beauties are admitted or not to the Caresses of the *Sultan*. She that can make him her friend, has put her Affairs in a good way, and the *Beglerbegs* that sent her; for the *Keslar Agasi* knows well enough how and where

to recommend them to his Master. But *Basilia* or *Johabi* came to the *Seraglio* without Jewels or any advantage but her own beauty; Fortune had given her no better Patrons than the inferiour Officers at *Athens* who had taken her by force from her Parents, upon which score detesting their Persons, and abhorring their Violence, she would not have taken their Presents, had they been in a condition to have given them. Nevertheless Custom obliged, and she ought to have done it; whereupon at her entrance into the *Seraglio* one of the black Eunuchs whispered her in the Ear, and told her, You must by no means do as the last did that came in before you; she made no Presents to the Officers, and so fell into disgrace. She had not gone six steps, before another, an old *Kadun* or Governess (each of which has five Damoisels under her Tuition) being taken with the beauty of *Johabi* accosted her thus: What *Basilia* is it that you desire to befriend? Your Beauty is sufficient to atone for any Crime he shall commit; Your Eyes carrying with them a protection for all his enormities. The custom of Flattery is universal, and the appetite of Lucre is as great, and disposes of all things as powerfully in the *Seraglio* as any where else. But 'tis very strange  
the

the Eunuchs should be so covetous in these places, having their Fortunes settled for their lives, and no Children when they are dead to inherit the vast Treasures which they amass: This shows clearly that no reason is to be required of that general weakness in mankind, and that our Vices do flow rather from the corruption of our Natures, than the necessities of Life.

*Jobah* returned no answer to these Menaces, but in these words, which she repeated often in the *Seraglio*; I should do you no service if I should tell you the City where I was born, seeing it is too poor to afford you any considerable advantage; managing by little and little with great prudence what her Mother had so seriously commended for the advantage of her Country. She was put immediately into the Custody of the *Kadun Kiaya*, which is the Principal Governess of all the Damoiselles and as she was carrying her into the *Chuck Oda* or Chamber of new Comers, the *Sultan* was by the way recreating himself with seven or eight of his Favourites: At the news of her arrival, he put an end to his sports, all the preparation was laid by and a mortal jealousy seized upon the heads of the Nymphs, who upon such occasions are, betwixt fear and curiosity, under strange agitations



agitations; and indeed where are the Rivals that would not tremble upon such an Alarm? Those only who are rejected are pleased with such accidents, and do commonly pronounce the new Comers the handsomest they ever saw in despite to those for whom they had been refused. It was observed, the *Sultan* expressed no great impatience to see her, which gave some satisfaction to the Favourites: He only demanded whether she was as handsom as was reported, and immediately four of the *Odaliques* proffered their service to go see, and their report was already determined; at least the *Sultan* believed it so; for being well acquainted with the humours of that Sex, he conceived they would readily speak against their minds, and being envious of one anothers greatness, commend that cunningly which perhaps they did not approve; and condemn that which privately they admired. The *Sultan* understood well enough the power of their jealousy, and knew how to interpret their character of *Jobahi*. But he had no occasion to make use of his skill; the Messengers never came back, which was of great advantage to the Athenian, for he concluded they were unwilling to give him a description of the transcendency of their Rival. Upon this

presumption he ran to her himself; he saw her, surveyed her, and liked her so well, he entertained himself two whole days with her, and for a long time made all his Courtship to her.

The first thing she did was to enquire into, and consider all the Caballs, and Intrigues of the young Damoiselles, resolving to take her measures a quite contrary way. Being one day with the *Sultan* in a *Kiosque* or Pavillion that looked upon the Sea, she slyly took opportunity to insinuate the ambition and Corruption of his favourites who sold all the Offices of the Empire by the mediation of his Eunuchs bartering for all publick Employments both of War and of Peace. The *Sultan* being then in a good humour, had sent for five or six of his beloved *Odaliques* to add to his mirth: When they came near, *Joban* presented them to the *Sultan* in a smiling but malicious way, addressing herself to him in this manner (which sufficiently shows the great veneration the *Turks* have for their Emperour) *God prolong your blessed days The Holy Prophet preserve you; See, Sir, a troop of fair Ladies, ambitious to approach the King and Sovereign both of the Land and the Sea: and then (not staying for the Sultan's answer) she presented them to him*

one after another, adding with profound respect, *The blessing of God go with you: The peace of the Holy Prophet make your days happy: This, Sire, is the Bascha of Aleppo*, presenting one to him who but two days before had obtained that *Basbaship* for a person who had bribed her sufficiently. *This, Sire, is the Bey of Mesitra, and this the Cadi of Trebazond*, but he has but two days to be *Cadi*, for there is another offers a thousand *Sequins* more. For my part, Sir, (*the great Prophet bless your Reign*) I aspire to nothing but a place in your favour and affection; and that I would purchase with the best and dearest of my blood: I leave the disposal of the great Offices to my Companions; let them leave me the heart of my Sovereign and we shall be all contented. The *Sultan* smiled, and being alwayes ready to gratifie his *Odaliques*, he commanded *Johahi* to ask something of him, and in merriment reproached her by her Generosity. *Johahi* (who to compass her designs, had proposed other Methods than what were practised by her Companions) instead of snatching at the opportunity, replied with great modesty to the *Sultan*; *The favour of our Prophet protect you, the Great God preserve you: Do not divert me, Your Majesty is not sensible*

of my avarice, my Petition is for your heart and affection ; in gaining that I should be more rich, and in requesting it I have been more selfish than all the rest of your slaves. In this manner she dallied a long time, refusing the liberality of the *Sultan*, insomuch that he was forced to delude her, and caused presents to be delivered underhand to the Eunuchs and *Caduns* in *Johabi's* name, as if they had been sent from her : When they came to return their thanks, she was amazed, and for some time believed it but mockery, and done to reproach her for the omission of a Custom that had been practised by every body else : But by degrees she perceived it was the generosity of her Gallant who had prevented her desires : All this did not transport her, or tempt her beyond her former Moderation : But at length he grew angry, and being impatient of pressing his Love to her by some considerable boon, he told her in some heat, that he could be as proud as She, and that since *Johabi* despised his favours, he was resolved to receive no more favours from her. *Johabi* saw now was her time, she repaired immediately to the *Keslar-Agasi*, and desired him to go along with her to the Empress's room, and being come into his presence, she addressed in this manner ; Behold, Sir, your

slave

slave, I am now in need of your bounty, the great Prophet sanctifie your days, and shoure down perpetual health and happiness upon Tour Sacred head : I shall beg nothing of Tour Majesty, but for those persons that are nearest Tour most sublime Throne : Why should Tour Majesties vast Bounty exhaust it self abroad, when in Tour own Court You have such excellent objects ? My first Petition is for Tour Majesties most sublime and incomparable self, that You would have more care of Tour own health, and ease, and satisfaction. In my own particular, I should be too happy if Tour Great Majesty would vouchsafe to Grant my Petition ; but most of all, if any pains or diligence of mine could procure, or, but in the least contribute to them. God make you victorious over your Enemies, and may our good Prophet pour down his blessing into your heart. There is not a person in Tour Majesties vast Empire to whom I can pay any thing more justly than to this Kellar-Agasi before you : And I know nothing that I can ask for him so properly, as the Government of the City where I was born. Confer, I beseech you, upon a Slave that has been so faithfull to Tour Sacred Majesty and Tour Interests the Revenue of Athens, and permit him to substitute under him Kiais and such Officers as

may not abuse Your Divine Authority, as I  
 have done before them, of whose vio-  
 lences and extortions my miserable Parents  
 have many times given me sad and deplorable  
 Relations. Her request was immediately  
 granted, yet not without regret in  
 the *Sultan*, to see that she was not to have  
 the profit of it her self, and that she had  
 found out a way to draw a boon from him,  
 without being obliged her self to call him  
 Benefactor. By this means, the City of *A-*  
*thens* became dependant upon the *Keslar-*  
*Agasi*, and the Revenue ever since accrued  
 to the Successors in that Office. That *Kes-*  
*lar-Agasi* sent thither a Deputy or Farmer  
 with exprefs Order against Rapine and Ex-  
 tortion, which Order was not only execu-  
 ted then, but has been observed ever since.  
 After she had laboured so happily for the  
 benefit of her Countrey, *Johahi* proved  
 with Child, and the *Sultans* Love (which  
 formerly was volatile) being fixed in her,  
 transported with hopes of a Son to inherit  
 his Empire, he was so forward as to settle  
 him a Family. He appointed him a *Valid-*  
*Agasi*, or Chief of the old *Sultannes* black  
 Eunuchs, and an *Eschatradeler-Agasi*, or  
 black Eunuch that has the Tuition of the  
*Sultans* Children; but She died in labour  
 and the Child, which was a Son, with her.

who had doubtless been concerned in the Empire, being born a full Year before the unfortunate *Osman* who succeeded *Achmet*. The *Sultan* was infinitely grieved for the loss of *Johabi*, and being jealous that some of his she-favourites had given her a lift, (which is a practise too common among them) he clapped two or three of the most suspected of them into the Old *Seraglio*, which is never done but when the *Sultan* dies, to whom they were Favourites. This Grant which was given by *Achmet* to the *Keslar-Agasi*, has been ever since continued to that Office; but he who was most Generous, and from whom the City of *Athens* received the most honourable protection, was slain in that great and dangerous Sedition in *Constantinople* in *March* 1655.

This is the Story that was told by a black Eunuch, that the *Keslar-Agasi* sent to *Athens* to take possession of his new Demesnes: What honours would have been shown? what Statues and Monuments erected to this *Johabi* by the City of *Athens*, had she been born in an Age when that poor Town was more flourishing and gratefull? At present it is content to receive any benefit, without inquiring from what hand it comes. The good man *Capitanakis*, and a *Caloger* called *Hyeros Monachos Dama-*

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*shinos* (who gave us this account) seemed to be much concerned that the memory of this *Johahi* was almost lost in that City, though in other things (perhaps less considerable) not only events, but names, and other circumstances of above 3000. Years standing, are Recorded.

The Revenue of this Demeasn is Farmed every year to him who gives most, and yet it seldom amounts to above 7 or 8000 *Pistars*; and though he who Rents it, is but really a Farmer, yet he takes upon himself the quality of a *Vaymode*. The best part of the Revenue is the Customs; he receives likewise the tenth of their *Avelanade* that grows about *Athens*. This *Avelanade* is a kind of Akorn which they use for Dying, but it is most proper for Tanning of Leather. When this *Vaymode* is an austere man, and values himself, as he does who is at present in the place, all people fear him, and even the *Cadi* himself. To give you an instance. Father *Lewis* of *Paris* (a zealous *Capuchin* now, though formerly a Lieutenant Colonel in the Regiment of *Monsieur le Marechal de la Motte Fandancour*) being Catechising one day in *Athens*, as an encouragement to a Boy in whom he found great hopes both of Memory and Judgment, he gave him an *Agnus*. As the



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Lad was going from him, a *Turkish* Boy snatched the *Agnus* away out of the hands of the *Christian*. Father *Lewis* being by, and apprehending Profanation, stopped the *Turk*, would have it again, and laying hold of his Vest, the Boy struggled, and his Vest was torn. Some *Mahumetans* standing by, and glad of the occasion, cried out a *Christian is beating of a Turk*, which with them is no less than Capital. A Tumult was immediately raised, the *Cadi* sent for, and immediately he gave Sentence against the poor Father, who submitted with all meekness. The Consul privately sent a dozen Loaves of Sugar to the *Vaywode*, and gave him an account of Proceedings: The *Vaywood* repaired to the place, reprehended the *Cadi* for his forwardness, and told him he would examine the business himself, and see it decided next morning: Immediately he discharged the Father out of Prison, and delivered him to the custody of the *Consul*; at night he went himself to the houses of the Informers, and threatening to drub them, he made them recant, by which means he rescued the poor *Capuchin* in despite of the *Cadi*. This Father is at present very well, and lives in *Napoli di Romania*.

*Tuesday* the 23. in the Morning, the first thing we did was to secure our selves of the protection

protection of the *Turkish* Officers, to whom we presented several curiosities, and afterwards made them a Visit ourselves: *Bianchi* would by no means be perswaded along with us for reasons that he kept to himself. For our Interpreter, we made choice of a *Janizary*, a haughty supercilious fellow, but one who knew every body, was well known himself, and spake *Italian* very well. In a word, our confidence in him was so great, that we refused *Cajetas* the *English*, and *Baptista Jannis* the *French Dragoman*, who were each of them proposed to us. The *Sardar* and the *Cadi* were not then in *Athens*; some three or four days before the *Sardar* was gone to one of his Country Houses not far from *Lepina*; We therefore addressed our selves to the *Disdar* in the Castle, but more in curiosity than duty. When a Stranger or *Greek* himself desires to go into the Castle, he must have the consent of the *Disdar*, who sends his Ring for their safe Conduct; and the Servant by whom his Ring is sent (receiving a Present, either from *Greek* or Stranger) showing his Ring, the Guards suffer him to pass, as we found by experience.

In the time that *Athens* flourished, the Castle stood in the middle of the Town, and was called indifferently *Glaukopion*,  
*Parthenon*,

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*Parthenon*, *Cecropia*, *Polis*, and *Acropolis*, at present they call it *Castro*. It is situate upon a Mountain which the Ancients called *Tritonion*, because dedicated to the Goddess *Minerva*, called formerly *Tritonia*, or *Tritogenia*. As we were making our *Tower*, to get up to the Castle, we saw at the top of the Rock a *Caloger* or *Nun* of the Order of *St. Basil*, who kept the door of a much frequented Church that stands in the hollow of the said Rock : The Church is called *Panagia*, as being dedicated to the Virgin *Mary*, we being willing to bestow the first fruits of our curiosity upon it, went in, and found it very handsom, and richly adorned by the care of the Lady Governess.

As soon as we were come forth of the *Panagia*, I perswaded our Companions to look about them more seriously, for it was thereabouts that the *Grotto* was, which among the Ancients was so Famous for the adventures betwixt *Apollo* and *Crensa*, Daughter of a King of *Athens*; which *Grotto* was afterwards by the *Athenians* turned into a Temple, and dedicated to *Apollo* and *Pan* : And thanks to the hardness of the Rock, there is the most entire relique of all the Monuments remaining of the Old *Athens*; and of this *Grotto* *Euripides* makes mention

mention in two or three of his Tragedies. The hollow Rock that is near it was called *Macra Petra*, and it was admired by some of us (more vers'd in Warlike Affairs than the rest) that the *Christian Corsaires*, among their many Designs and Enterprizes upon the *Turks*, never thought of making use of that hole as of a Mine half made to their hands for blowing up the Castle, which in their judgment ten or twelve Barrels of Powder would easily and effectually have done: but this was only whispered among our selves, for the *Turks* are very shy in those points, and we had our *Janizaries* always at our heels.

It is most certain, that about eighteen months since, a *Greek* of the Island of *Candia* who had lived long in *Athens*, came privately to *Daniel Justiniani*, Commissary and Treasurer-General for the *Venetian* Fleet, and propos'd to him the pillaging of *Athens*, which being an open Town would have been no hard matter, and for the Castle, he would have taken that by the hole I mentioned before; to effect this, the *Candiot* desired only eight hundred Men, and three or four Field-Pieces (more for terrour than execution) with ten barrels of Powder for springing the Mine. It is said, that at first *Justiniani* rejected his proposition,

position, upon the score, that the Plague was in *Athens*, and he was fearful the Troops which he employed in that Enterprize should bring the Sickness into the *Venetian Fleet* : But afterwards having considered it better, he Communicated with *Francisco Cornaro*, and *Zorx Foscarini*, two Noble *Venetians* that served in *Candy*, and all three of them resolved to have broke it to *General Morosini*, and the *Proveditor Cornaro* ; but in the very nick, the *Venetians*, having the better against the *Turks* in a Sea-fight upon the Coast of *Candia*, changed their minds and took other measures.

For my own part, when I heard of this design, I concluded it rejected upon account of difficult execution, for the Guards in the *Pyrgo* or Watch-Tower in *Porto-Lione*, are too diligent to have been surprized, or to have failed giving timely Alarm to the *Athenians*, though dispersed up and down in the Country by reason of the Plague : Besides, the distance betwixt *Athens* and *Porto-Lione* (where their descent must have been made) would have given the *Athenians* leasure to have got into a body, and endangered the retreat of the *Venetians*, though they had come in a body of four thousand men ; and as to the blowing

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ing up the Castle by that hole in the *Grat*  
*to*, I thought it unpracticable in respect  
 the height of the Rock, which is of such  
 nature, that the breach cannot be favour-  
 able; for let the Rock fall which way  
 will, it will fall into the Mine, and leave  
 such heaps of rubbish as will require ano-  
 ther Mine to remove, which is not to be  
 done without more time than is consistent  
 with those sudden attempts; in a word,  
 the *Venetians* durst not venture upon it.

From the *Panagia* we passed on towards  
 the Castle, and nothing could be more re-  
 markable than the way by which we went:  
 It was made of the ruins of the old *Lyce-  
 um*, the Famous School where *Aristotle*  
 taught his Philosophy. It is now level, and  
 very pleasant, but nothing to be seen of the  
 old *Palestra* where their Champions wre-  
 stled. Upon this flat it is, that in time of  
 War, their new raised men are exercised,  
 and prepared for the Field. Upon certain  
 dayes in the year, the *Athenians* dine pub-  
 lickly upon it, where they have no want  
 of water, being supplied by the ruins of  
 an old Aquæduct. We fell into mighty To-  
 pographical disputes about the place where  
 formerly stood that Famous Fountain call-  
 ed *Panopis*, whose waters have been since  
 diverted. That Fountain was called also

*Dioccharis*, as being not far from a Gate of the City of that Name : There are some wooden Pipes to be seen, but nothing so big as has been mentioned by very credible Authors. The Trees which have been planted are so shady and delightful, that it is become the common walk of the Town, and is therefore called *Peripatus*, and questionless, it was the convenience of that, which invited *Aristotle*, gave him opportunity of teaching his Disciples as he was walking, and the name of *Peripateticks* to his Followers.

To dilate upon their Doctrine would be superfluous, seeing it is at this day the great Theme of our Schools : I shall only say, that their great study is to understand the proprieties of Nature, and the force of second causes. Their Morality is pleasant, affirming, that to arrive at the *Summum Bonum*, and make our lives happy in this World, our Virtue must be beholding to the advantages and commodities of our Bodies : *Corporis commodis compleri vitam beatam putant*. As to passions, they are so far from eradicating them, that they believe them necessary. *Theophrastus* upon the flight of *Aristotle* taught in the same School, and had above two thousand Scholars.

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In this *Lycaum* was also kept the Court of the *Polemark*, who is the third of the nine *Archontes* : The first of the *Archontes* by way of excellence was called *Archonte*; the second, King of the Sacrifices ; the third *Polemarque* ; and the six others promiscuously by the name of *Thesmothetes*. This Tribunal in the *Lycaum* was principally for strangers, for in time of War the *Polemarque* was Captain-General of all the Forces of that Common-wealth ; and in time of Peace, he was Judge in all Causes and Controversies betwixt Strangers and the Inhabitants of that Town.

Not far from this Tribunal stood a Statue of *Heros Lycus* or *Lycius* the Son of *Pandion* ; which Statue represented a Wolf, and by every Tribunal in the City there was a Statue of the same Figure.

About sixty yards from thence, upon an Eminence, as *Herodotus* observes, are to be seen the ruines of the *Areopagus*, that Renowned and Majestick Court, whose Members are never mentioned in History, but with great Veneration for their transcendent Integrity and Justice. It was denominated *Areopagus* from *Ares*, a Name which the *Greeks* had given to *Mars* ; and the first Cause that was ever heard in it, was an Impeachment against him, for hav-

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ing slain one of the Sons of Neptune. Perhaps you may remember how those Pagans are reproached with it by *Lactantius*; *Vos homicidam Martem consecratis ut Deum, quod tamen non fecissetis, si illum Areopagite in Crucem sustulissent.* But *Lactantius* prevaricated, and did not say all, for this Homicide was judged by twelve of their Gods before the Court of the *Areopagite* was erected. Authors do not agree upon their number; some will have them Thirty one, others Fifty one, and others above Five hundred, which makes it probable that in different times their number was different. All the rest of their Magistrates were annual, only the *Areopagite* were for life. They held their Court always in the night, and in the dark, that they might dispatch their business with more intention and impartiality, when free from all objects that might work upon their affections, and dispose them unjustly either to severity or pity. But it was a general practice in all Courts for the Judges to sit in the open air in places uncovered: Their Salaries were all equal, and paid out of the Publick Money, besides a Fee of about Three half pence in every Cause. In *Cicero's* time the *Romans* entered themselves among these *Areopagite*, and referred

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several

several knotty and ambiguous Causes to their decision.

On the left hand of the *Areopagus* we passed by a Hill exactly of the height of the Castle, it is called *Trajan's Arch*, from the ruins of a Triumphal Arch which *Trajan* caused to be erected upon it: but anciently it was called *Museon*, from *Museus* who used to recite his Verses there. The Cittadel which the *Macedonians* built there to bridle the Town; and the brave exploit of *Olympiadorus*, who (with twelve more) beat out the Garrison, have made the place very memorable in History. Some of our Fellow Travellers having taken a fancy (from the great noise that at this day the name of *Adrian* makes in that City) would needs have it that that Arch was dedicated to him, but it is a mistake if you will believe common report, which calls that Hill at this hour *Trajan's Arch*.

There is but one avenue to the Castle, and that not imbellished as of old with the famous Ante-Port called *Propylea*, whose magnificent structure cost as many Talents as amounts of our money to Two Millions and six hundred Livers, which went very high in an age when the Salary of one of their Sovereign Judges was but 4 *d. per diem*. This *Propylea* is at present nothing but

but rubbish, yet even that shows it to have been noble and great. On the side of it there is built a place for a double Court of Guard, but the building is very indifferent.

Formerly the Keys of this Fort were deposited in the hands of some considerable man, who notwithstanding (by a certain diffidence in the Government) was to keep them but one day: and the person was chosen by lot. Afterwards it was intrusted with one of the *Epistatæ* or *Prytanes*, of whom you shall hear more hereafter: Only this by the by: There were three sort of Animals that never were admitted into this Castle; Dogs, because of their nastiness; Goats, lest they should crop the branches of the sacred Olives; and Crows, as being forbidden by *Minerva*. The reasons you shall have afterwards.

Part of the Garrison was in Arms at the Gate, not so much in complement to us as to show the exactness of their Guards, though we had sent them a Present before. The whole Garrison consisted of about 300 men; they would have them thought to be *Janizaries*, but they were but so many dead pays, and the Soldiers when called to their Arms, were born and bred in that Country, and far short of that Martial Order,

der, of which more another time. In all the *Turkish* Territories there are such sort of people which take upon them that name to make them more formidable; and all along upon the Frontiers where the Garrisons are enforced with *Janizaries*, and where there is a necessity of good Soldiers, these are looked upon as the refuse of their *Militia*, and called by way of contempt *Muhanat* or *Poultrons*, as I said before. In the Castle of *Athens* there are about three hundred of them; they are upon the Guard only in the day time; for as soon as it is night the Children of these *Janizaries* walking round within the Works, with continual shouts and cryes would perswade us of their vigilance and readiness, and especially upon the arrival of any strangers they are more clamorous than ordinary, to signify the carefulness of their Parents, and strike us with greater terrour, and apprehension of them, whilst in truth the good men are either asleep in their beds, or abroad about their business, being most of them *Mechanicks*. That part of the Wall which they call *Cimonion* (which is towards the South) is covered over with a kind of Herb they call *Parthenon* or *Matricaria* like our *Mother-wort*, of which you may see more in *Plutarch* in his Life of *Sylla*. There

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is nothing so much of it on the other Wall called *Pelasgicon* : These Walls are old and decayed, but well supported by Buttresses in several places : The *Greeks* are obliged to keep them in repair, and their Privileges are preserved to them for their pains.

The Artillery belonging to the Castle, consists of twenty Pieces of Canon; their Carriages are alwayes in very good Order, and it is part of the Christians Duty to keep them so : We made our Visit to the *Disdar*, who received us very civilly : He was a corpulent Man, well enough behaved, and had two Sons, one already in the Army in *Candia*, and the other preparing to go thither : The latter was a very handsome Youth, with a great skar upon his lip, that he had got with darting of a Javelin after the manner of the *Turks*, and being cured by a balsom which Father *Simon* gave him, he retained a great kindness for him, and did him many good Offices to his Father ; and his Father was so sensible of what he had done for his Son, that he never since comes that way, but he stops at his door, and salutes him in *Greek* with a *Callimera Patera*, or, *Good Morrow Father*, which is frequently followed with a Visit, and great expressions of favour. He treated us with Sher-

bet and Perfumes, and other kind of Civilities, which we had bespoke by our more solid Presents : His Ceremonies were not long, but they tired our whole Company, which the *Disdar* perceiving, understanding our Curiosity, and observing our eyes still fixt upon the Temple of *Minerva*, he commanded it should be opened, and Ordered the *Kiaia* to attend us.

This Temple was built by *Pericles* (in the place where the Old Temple was burnt by the *Persians*) and all People and Creatures were employed in the building of it, as you may see in *Plutarch* in his Life of *Cato* the Censor. *Callicrates* and *Ictinus* were the Chief Architects, and *Ictinus* (being of the greater reputation of the two) left us a description of it in a Book which he writ expressly, but it is lost; and indeed the building it self is little better, for before this time nothing considerable would have been left of it, had not *Adrian* applied his care, and repaired it; to whom we are obliged for whatever is memorable or antique in *Athens* : I wish Posterity may find the *Turks* as well inclined to preserve them.

After this Temple had for a long time been made use of in the worship of *Minerva*, the *Christians* turned it into a Church,

and

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and called it *Santa Sophia* : The *Turks* have turned it since into a *Mosque*. I hope one day to show you a draught that I took of it, by which you will at one glance discover so much beauty and magnificence, as will atone for the resolution I have taken of losing no more time in describing it thus, than barely in letting you know, that the Dorick Order is no where so excellent as there. That it is so Noble and Magnificent without, that the very Sea-men betake themselves to their Perspective-Glasses as far as they can see : That the Frontispiece is most beautifull, and the *Portico's* (which make the Wings) with the Figures wherewith they are adorned, do add exceedingly to it.

Upon this Frontispiece it was, that with great Joy and Veneration we read that Famous Inscription mentioned in Scripture, *To the unknown God* : It is not ingraven upon the door of a little Chappel, as some People would have it, who do not remember, that in the *Mosco's* there are neither Chappels nor Altars permitted to remain.

Nevertheless you must not conceive that this was one of those Inscriptions which gave occasion to Saint *Paul* to discover to the *Athenians* that God of whom till then they had been ignorant. The *Christians* of

the third Century had set them up in memory of the Ancient Inscriptions which *Epimenides* caused to be ingraven on the Altars in the time of *Solon*, as we are told by *Diogenes Laertius*; and *Pausanias* gives us an account of the situation of those Altars in *Phalerum*, and in the Province of *Elis*.

Among the Statues on the out-side of the Temple, the best work is a Marble Statue of a *Lion*. They have all of them been in great danger of pulling down by the scrupulosity of the *Mahumetan* Religion, which forbids the Image of any Animals, and upon that score several of them are maimed; but at length some civiler than others, explained their Law with more favour to the Statues, and preserved those of them which are left; and yet the kindness of the Officers could not have done it, had not Divine Providence Cooperated; for at our entrance into the *Mosco*, the first thing our *Jenizary* shew'd us, was, a Picture of the Virgin *Mary*, one of her Eyes being shot out with a Musket bullet by a *Turk*: The Story (though not at all to their advantage) is commemorated by the *Turks* as well as by the *Christians*; the *Turks* aggravate it, and will tell you that the sacrilege was punished miraculously, the bullet rebound-



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ing upon the Malefactor with such violence that it struck out his brains; but the *Christians* (whose testimony is looked upon as more credible) say only that he immediately lost the use of his right Arm, and continued lame ever after.

The building within is not so rich as without, but it is as regular; It is but of late years that it has been discernable, and that was by removing the trash wherewith it was full by reason of the *Mahumetan* Offerings: For it seems the place where this Temple stands has had in all Ages a Power to incourage and spur men on to Devotion, there being a certain kind of fatality that determines Men and Cities to peculiar Practices and Customs. The same Star that made *Athens* superstitious in times of Idolatry, that made them so fervently pious in times of Christianity, has made them as zealous under the Discipline of the *Turks*. 'Tis not above fifteen years since this Temple of *Minerva* was one of the most Celebrated *Mosquos* in all *Turkie*; to which Reputation it was advanced by the *Dervices*, which are a sort of Religious *Turks*; and before the present Grand *Visier* (Chief Minister in the Port) provoked by their frauds and collusion in matters of Religion, had banished them out of *Europe* to *Cogna* where they

they were Originally Instituted, they made no reckoning even of their *Dervices* till they had been in Pilgrimage at the *Mosque* in *Athens* : These sort of Pilgrims had (as they thought) adorned the inside of this Temple with pieces of Taffaty and old Scarfs which they had hung up and displayed in every corner. There was not any of their Devotes (for each Order has its Devotes) but fastned to the Walls some little Banner or other of Red and Yellow Taffaty, and now and then of Yellow and Green, which are the Colours the *Spahi* or *Turkish* Cavalry carry in their hands upon any solemn Cavalcade. Others of them who had been in Foreign Parts, would hang up some bauble they had brought from thence ; and others that were Artificers, when they had made any thing extraordinary, would give some of them to their *Mosque*, and hang them up against the Wall : but this clutter of Offerings is almost quite laid aside.

Standing so high as it did, it was strange, me thought, to find it so dark ; but by the wisdom of that excellent Architect *Ictinus* it was contrived with very few windows, that it might with more force and solidity resist the assaults of the winds, which for want of free passage do many times make a great noise in the *Mosque* ; and the Lamps,  
according

according to the Custom of the *Turks*, being very numerous, and hanging thick with gilt wires, the wind strikes them one against another, and makes a noise very unpleasing to the ear.

It is only at Prayer time these Lamps are lighted, and indeed they give but little advantage to the common light of the Temple; and yet we were no sooner entered, but we were surprized with a more than ordinary lustre, refracted from two bright polished Stones, placed close by one another in the main wall towards the bottom of the *Mosque*. They seemed to be two large Lamps that cast an extraordinary light, and as we advanced the light seemed to increase. Their Colour was not unlike the Carbuncle, and some body had had the curiosity to examine them; for in one of them there is a little hole, made I suppose to that purpose. The jet Mirror or Looking-Glass in the Abbey of *St. Denis* is nothing so illustrious. Their Figure is rectangular, or a long square, each of them about three foot long, and a foot and a half broad. We having observed that the *Turks* which were with us looked upon them with more than usual respect, had not the confidence to touch or examine them any farther lest we should have been guilty of some great profanation.

Besides

Besides the *Kiaia* interposed, and we were obliged to the more formality, the *Iman* of the *Mosque* making towards us himself, accompanied by the *Talifmans* and his *Kodgias*, which are one to the other in the same subordination as the Parsons, and Vicars, and Curates among us. It was no little favour which the *Disdar* had done us in preparing the *Iman*, and disposing him to be civil to us, who of himself was a severe and rigid man, having been a *Kodgias* in *Asia*, where the *Mahumetans* are so scrupulous, that if a *Christian* be taken in any of their *Mosques*, he has no way to get off, but either by apostasie or death.

These Officers advancing with great gravity towards us, attributed the cause of that light to a Miracle of their Prophet *Mahomet*; for the Religion of the *Turks* runs much upon Miracles, and we thought neither safe, nor indeed civil to contest the truth of it. The Stones being transparent, one of these two things must of necessity produce that light; either there must be two Lamps behind it, whose light is seen through, or else the two Lamps before it being placed exactly in the opposite Wall, dart their rays upon those Stones, which rays are reflected again as from a Looking-Glass. We could discern nothing behind that

that might be the cause, though on the sides of it, according to the *Turkish* Mode, there hung great numbers of *Austriges* Eggs; several little Lamps without lights, and several little Globes of Crystal. Be it from which it will, it is probably designed to perpetuate the prodigy of that Golden Lamp which was placed there by *Calimachus*, the famous Sculptor, who was the first that invented the way of piercing Stone with an Augur. This Lamp was supplied with Oil but once a year, though it was to keep a constant light night and day before the Statue of *Minerva*: But the Ancients (though otherwise sufficiently superstitious) made no Miracle of it, supposing the duration of the light proceeded from an occult property in the nature of the Wick, which as they thought was made of a sort of incombustible Cotton; nevertheless it burned not without smoke, for to carry it off, *Calimachus* had made a most admirable Pipe that conveyed it out at the top of the Temple. At present it is quite otherwise: But to settle our thoughts; with an eager and decisive tone, the *Iman* told us, that the first appearance of the Miracle of the two Lamps, was the very day that *Sultan Mahomet II.* turned that Temple into a *Mosque*. In a word, *Mahomet II.* is in *Athens* of so great

great reputation, that they think all things extraordinary that are done either by him or for him.

Before these two Stones there stands a white Marble Chair formerly imployed by the Arch-Bishop, but now it is the place from whence the *Iman* dispences his *Alchoran*; and in each side of the Chair, in the main Wall there are two Cupboards, covered with two Tables of Marble, in which the *Christians* used to put the Ornaments for their Altar. One of those Cupboards has not been opened since the *Christians* had possession of that Church; and the other being rashly and audaciously opened not many years since by a *Turk*, there came forth so mischievous and pestilent an Air, as brought the Plague into the City, and was the occasion of a great Mortality. This is confessed by the *Turks* themselves, and since that time no body has had the courage to open them.

When we came out of the Temple, at a distance of about fifty paces, we saw that famous Well that is recorded as one of the Wonders in Nature; and even at this day the *Athenians* do esteem it one of the greatest Rarities of their Country. Its water is salt, and of the same colour with the Sea; every time the South wind blows, it

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is mightily agitated, and makes a great noise in the bottom of the Well.

Our Fellow-Travellers being impatiently and incessantly addicted to Natural disquisitions, had not found a fairer subject for their dissertations. Some were of opinion that from the Sea to the Well there was some secret and subterraneous *Meatus*, into which the wind forcing it self, made an ebullition, or else the Sea was driven thereby violently up to the Well, and supplied it with Salt waters. Others objected that the Spring must be there, and proceeding upon Hydraulick Principles, concluded that the Water rising naturally no higher than the level of its Fountain, could not be carried from the Sea so high as to the top of the Castle Hill, but would rather have disgorged into the Pits in the lower Town, where yet there is not the least semblance of any such thing. But all agreed that the noise proceeded from the force of the wind dispersing the vapours which the saltness of the Water exhaled, and that it was from the disposition of the Sea-banks, that only a South wind could come at it.

In a Country proper for Experiment, we should have weighed it with Rain and Sea-water, examining how they would have incorporated, and which of the three had fallen

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fallen down to the bottom: We should have tried whether Fresh-water Fish would have lived longer in it than Sea-Fish; and causing both of them with a gentle fire to evaporate, have seen which had left the most Salt. Had it been Winter we should have tried which would have been first frozen. We should have likewise observed whether the bottom of the Well had been Chalky, Gravelly, Turfy, Rocky, or Sandy; and perhaps have proceeded so far in our Curiosity, as to have taken some Criminal out of Prison, and causing him to drink it, have seen whether it would have put him into a *Dysentery* according to the propriety of the Sea-water.

From the Castle Hill, we could discover all the Isles in the Gulf of *Engia*, without the help of our Perspectives, of which indeed we durst not make use to look about as we would have done, because we were very near a steep place that is to this day memorable for the precipitation of a King, and might well be a place of punishment to people that are over-curious. It was *Egeus*, Father of *Theseus*, who threw himself down headlong 2905 years since, having from the same place where we stood, descried as far off at Sea, the black Sails of that Ship which brought back from *Creet* his Son, whom



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whom he supposed the *Minotaure* had devoured; *Plutarch* gives you a particular account.

At a small distance upon the plain or flat of the Castle there is a small point of a Rock with nothing about it, which probably was the place where *Silenus* disposed of himself when he came along with *Bacchus* into this Castle: In the same Court there were formerly a hundred remarkable things to be seen, and as many more in the houses that are now set apart for the entertainment of the *Janizaries*: Upon the Plain there were several Altars dedicated to *Friendship*, *Modesty*, *Integrity*, *Oblivion*, *Jupiter*, *Vulcan*, *Neptune* and *Minerva*; so that you may observe, that in old time their Altars were not always within the Precincts of their Temples: Many were in the Field, and uncovered, which the *Romans* called *Sub Dio*.

On that side where the *Janizaries* are lodged, nothing is to be seen but ruines, except the *Arsenal* built by *Lycurgus* the Son of *Lycophron*, which *Arsenal* appears still very Magnificent and Lofty, especially the great Tower, which is one of the first things that discovers the Castle to the Ships at their entrance into the Gulf of *Engia*; and I have an Opinion it was upon that

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Tower that the Statue of *Minerva* was placed, which Statue was of such a vast bigness, that from the Promontory of *Sunion*, the casque and lance of it might easily be descried. *Lycurgus* built this *Arsenal* of Marble, and among the rest of the Ammunitions, there is constantly in readiness a provision of fifty thousand Arrows.

Quite through the *Janizaries* Apartment there is nothing to be seen but ruins of houses, that in appearance have formerly been very Magnificent; but the *Greeks* frequenting those places but seldom, we had not the help of Tradition to inform us where stood the Temples of *Jupiter Tutelaris*, *Minerva the Protectress*, *Neptune*, *Aglaura*, her Sister *Pandrosa*, and *Victoria*; as likewise the Temple of *Venus*, which *Phædra* caused to be Erected, to acquit her self of a Vow that she had made for her recovery from loving *Hippolytus*: These Famous Places, where of old so many Gods had Incense burned to them, are now defaced and profaned with the Tobacco of the *Turks*, at present the greatest smoakers in the world: I ventured among the rubbish of one of those ruined houses; In my life time I never saw so many *Choughs* as I saw there, which Birds are more common in *Athens* now than formerly, but nothing so considerable.

This great demolition considered, I do not think you can reasonably inquire after the Olive-Tree which sprang up so miraculously in the Castle when *Minerva* and *Neptune* had their great difference about the possession of that Country. Nor do I believe you will be more eager to inform your self of the *Opisthodomos*, or place of their publick Treasurie, in which there was always *in deposito* a thousand Talents of ready Money, kept with so much rigour for the extreamest dangers, that unless the City were in imminent hazard of pillaging, or fire, it was no less than death for any man to propose the meddling with it. To be short, nor is there more to be seen of the apartment belonging to the She-Priest of *Minerva*, to whom it was forbidden to eat any coagulated Milk, but what was brought from the Island of *Salamis*. The House belonging to the two Virgins dedicated to the said Goddess, is under the same desolation; and, which is more regrettable, the admirable Statue of *Diana* done by *Praxitiles*; the three Statues of *Minerva* by the inimitable *Phidias*; the Statues of the *Graces* by *Socrates* (which, by the way, would have justified the consistency of Mechanicism and Philosophy) the rich Sculptures, and admirable Master-

pieces of *Dædalus*, *Leocaris*, *Cleetas*, *Endeus*, and *Calamis*, are all lost and gone, as are the excellent paintings of *Polignotus*, *Micon*, *Parrhasius* and *Timenet*; Pieces that were anciently the renowned Ornaments of the Castle of *Athens*, and doubtless would now be esteemed a rich Treasure by all the Princes of *Europe*; But time has devoured them, and they are become only the vain Images of a Dream, subsisting like in the fame and memory of their Author.

As we were going out of the Castle, we understood it was noon, by the preparation on the *Turks* made to go to their *Eoüyli*, which is a prayer they make precisely at 12 o'clock, at which time an Officer on purpose called *Muczin*, gets up on the top of the *Mosque*, and calls the *Mahumetans* to prayer, which is done by proclaiming in their language that *God is great*; That *there is no other God but he*, and *that it imports every man in time to look to his Salvation*: and this is the whole language of their Clock (for in *Turkie* among the *Mahumetans* there are no other used) and upon this score it is, the *Turks* in *Athens*, when they would deride or upbraid the *Greeks* by their verbosity or babble, do tell them in mockery Our Clocks (if you had wit) would teach

you to speak better: And the Renegades think they hit the Nail on the head, when in roguery they boast that their Women wear better Breeches than our Men; their Men are better shod than our Horses, and that their Clocks are better Oratours than our Advocates; and the reason of all is, because their Women wear a sort of Stuff-Drawers; their Men have a kind of Half-moon of Iron upon their Shoes; and their Clocks deliver themselves with the afore-said articulation.

As we came from the Castle we left the ruins of the *Lycaum* upon our left hand, and being dinner time, we went directly to our lodging, without any farther observation by the way. We found our *Bianchi* very busie in the Garden; for having found the Sky clear, and all things convenient for his design, he had taken the opportunity, and was preparing for his Astronomical Observations; We found he had made his Horizontal, and was fixing his Meridian with such ease, that we could not get him to dinner till he had done, telling us he was resolved by the benefit of the first fair night to take the height of the Pole in *Athens*, by the elevation of some fixed Stars which he had observed.

After dinner we went abroad again to

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view that part of the Suburbs which lies Eastwardly of the *Lyceum*, and Court of the *Areopagite*. We passed by the House of Monsieur *Giraud*, and afterwards by the House where the *Jesuites* lived before they were persecuted in *Athens*. About the Year 1641. Father *Blezeau* was eminent in that Town for his zeal and abilities in opposing their Errors and Schism; and (not to mention any more of those Reverend Fathers called thither by the providence, and for the service of God) the Fathers *Richard* and *Tessier*, of late years have very gloriously asserted the Catholick Cause, till certain *Athenian* Priests jealous of the progress of their doctrine, excited the rancality against them, which being much encouraged by the artifice of some Protestant Merchants at that time in *Athens*, the common people besieged the poor Fathers, forced them out of the Town, and plundered their House: but they were better treated at *Ne-gropont*, where Father *Richard* has already brought over several Families from the *Grecian* Church, and preaches daily to the *Bey's* Gally-Slaves which are most of them *French*.

About this time there hapned a remarkable passage to this poor Father *Richard*. The *Basba Caterzô-Ogli Caraman Beglerbeg*,

was by accident at *Thebes*, and upon his return to *Candy*, where he was Surveyor General of the Works under the *Grand Visier*, Father *Richard* went to make him a Visit, and took the opportunity to beg of him a protection against some desperate people that were exasperated against him by the Priests of *Negropont*; and having obtained it as he desired, the *Basha* (a gentile well-bred man) among other discourse, asked him if it was true that the Monks in *France* never drank Wine but in their Mass, and seemed much satisfied with their temperance: But the good Father, with a pious confidence, becoming the zeal of the Primitive Church, replied, If we never drank Wine but at Mass, we should never drink any, for what is drank there is transubstantiated, and ceasing to be Wine, becomes the real blood of Christ the Son of God; to which with a most *Christian* eagerness he added, that all opinion to the contrary was damnable. The throng of *Turkish* Officers that were about the *Basha*, would fain have rebuked the confidence of the Father; But the *Basha* being more moderate than all of them, smiled and corrected them with this gentle answer: *Do you not see he is a stranger, and can scarce speak the language of the Country where he is? Let us be gone and*

take Candy, and when we come back he will be better able to explain himself: and had it not been for the generosity of the *Basha*, it was not unlikely but the poor Father might have been added to the number of the Martyrs.

Not far from this house of the *Jesuits*, there is another where the *Calogers* of *Medelli* are lodged when they come to *Athens*. The *Sardar's* Palace is at the end of the same Street, and his *Seraglio* over against his Palace; all the *Chelibi's* of *Athens* have every one their *Seraglio* over against their Lodgings.

On the right hand towards *Panagia* stands the Temple of *Jupiter*, a magnificent Structure, but there having been formerly five or six Dedicated to the same God, we could not inform our selves whether this were the *Encyclios*, the *Epopete*, or the *Phratrios*; be it which it will, it is at present a *Greek Church*, and stands at the end of the street.

And this let me tell you by the by, at this day the streets of *Athens* have no name but what they receive from some Church, Mosque, or Palace of some great Man. The *Vecchiados Capitanakis* (next neighbour to the *Capuchins*) knew not the name of the street where he lived, but called it my

street:



street : So that we were left to our selves to distinguish the streets of *Vesta*, the sacred *Tripes*, or *Trivet*, *Polemion*, and certain others which we found mentioned in History : Of all the old streets, there is none that retains its old name but the *Ceramicus*; and even that is not like to keep it long, now frequently called the street of *Bazar*, which in probability in a short time will obtain against the other, and extinguish it. Unless it be this street, there is none of the rest either broad or streight, and the crookedness and oddness of their turnings at this day, answers very much to the description given of it long since by *Dicaearchus* the Geographer. *Atheniensium urbs amena & humanitatem præ se ferens; at sicca tota, neque aquis bene instructa, neque rectè item in plateas secta ob vetustatem: Athens is a pleasant City, and pretends much to civility; but it is dry and ill supplied with waters; nor are the streets so streight as they should be by reason of their antiquity.*

The Suburbs that lye Eastward of *Lycaum*, are full of Gardéns, which run along as far as the Ancient Village called *Amazonion*, from the great Battel fought there betwixt *Theseus* and the *Amazons*. The *Athenians* set up a Pillar in the place, and called it *Amazonia*,

*mazonia*, where also those Martial Women Erected a Temple, and called it *Amazonian*; In the same place where stood the Gate of the Ancient City of *Ithonia*, which is now in the way to *Phalerum*.

These Gardens lye likewise where formerly was that famous place for publick Assemblies, called *Pnyx*, in which there were frequent and great concourses, in which many a great Orator has recommended himself to them in an excellent harangue. About the Bench or Tribunal (which stood in the middle of the Court) there was a competent proportion of Ground called *Periscænisma*, for that it was roped about to keep the Multitude off from incommoding the Judges: The *Lithos* was on the side of it, being a high Stone upon which the Publick Cryer stood, when he commanded silence: Not far from it there was a Sun-dial, and at one Corner a Temple Dedicated to the Muses: On the other side stood the House where *Cimon* dwelt and *Elpinice*, from whence we passed to another Quarter called *Chrysa*, and famous, as being the place where the *Amazons* incamped.

We returned into the City by the Gate which is hard by the Covent of Capuchins, and to speak truth, we might enter as we pleased,

pleased, for there was not above a pane or two of Wall standing together by the Gates of the City, and they pitifull things in respect of the Ancient Gates which were very magnificent ; one of them, it is true, is tolerably well, but of that hereafter : As we entered into the Town, on the right hand there stands a Monastery of *Calogers*, whose Church is Governed by a particular *Caloger* ; on the other side of the street is a Cloister of Capuchins ; the Cloister was shut, and leaving it on our left hand, we passed by the house of *Vecchiados Capitani*, where we saw one of his Sons, but not like to be so accomplished as his Father. Not far from it we were shown a little building, which the *Athenians* called *To Phanari tou Diogenis*, or *Diogenes his Lanthorn* : It is used at present for the reception of Water from one of their Fountains, the Ancients called it *Analogean*, because it was built like a Pulpit ; but there being a *Cupola* like a Lanthorn on the top, the Common People called it *Diogenes his Lanthorn*, in allusion to a capricious humour of his, when to upbraid the effeminacy of those Times, he took a Lanthorn at Mid-day, and pretended he was looking for a Man.

*Julius Pollux* speaking of this *Analogean*,

*gean*, would persuade us it was Erected by *Diogenes*; but I cannot think he intended the Philosopher, who was not Architect enough to repair his own Tub when broken by the Tumult; for the *Athenians* were fain to supply him; so that probably *Platarch's* Opinion is the best, that it was set up by *Diogenes*, a Governour of the *Macedonian* Garrisons in *Attica*, who drove the *Athenians* out of *Pyreum*, *Munichia*, *Salamis*, and the Castle of *Sunion*.

From thence we passed by the house of the *French* Consul, which stands at the corner of a Market-place, with the Dining-room jetting out into the street, and supported by Pillars: There is a fair Fountain in the Wall, and under the Fountain a large watering-place.

There is a Story told very confidently at the Consuls house, but laugh'd at by most of the *Athenians*: They persuaded us that every night the Fairies came into the Consuls Stables, dress'd his Horses, gave them many and terrible blows with their whips, and when they had done, led them out to water to a Fountain that is within his Court.

A little above the *French* Consuls House towards the street called the *Bazar*, we saw the second great Mosque of that City. It

was

was anciently the Temple of *Venus Urania*, built by *Egeus*, and repaired by *Adrian*. It was famous for the Statue of *Venus* done by *Phidias* : *Vulcan's* Temple, called at present the *Catholicon*, (and now the Archiepiscopal Church in *Athens*) is not far from it ; and it was some pleasure to us to observe that their proximity agreed with what *Pausanias* said of it.

From this Mosque, we went to see the House which is vulgarly called *Anemoi* ; it was formerly the Tower of *Andronicus Cyrrhestes* : *Pausanias* makes no mention of it, and *Meursius* confesses he knows not where it was ; but it is hard by a noted place, of which I shall speak largely elsewhere. This Tower is built of Marble, in an Octangular Figure, as *Vitruvius* has described, and upon every Angle *Cyrrhestes* caused the Figure of that wind which blew directly upon it, to be engraven : The work in *Bas-relief* is incomparable ; but the Triton of Brass is down, that stood on the Top of the Tower, and turning freely with the wind, with a stick which it held in his hand, shew'd the place where the wind was : Nevertheless there is something more than either *Varro* or *Vetruvius* have told us of ; and that is Eight Sun-dials, upon each of the flats of the Octogone one ; yet only  
seven

seven of them are visible in the street, the eighth being inclosed in a *Turks* house that is built against one of the Angles.

And here I fancy you most eagerly inquisitive whether the *Athenians* do reckon their hours now as they did formerly, and as they reckon them in *Italy*, that is, by the number of four and twenty, from Sunrise one day, till Sun-set the next : To satisfy your Curiosity, that is not now the Custom. The Common People regulate their intervals by the Cryes which the *Muezzins* make from the top of their Mosques, at Day-break, at Noon, and at six a clock at Night : But the better sort have watches from *Venice*, or hour-glasses which are very common among them.

The House of *Vecchiados Panajotti Cavalieri* is right over against the House of the winds ; and the famous place I hinted before is a little higher toward the *Vicus Ceramicus*, and called *Poecile*, or *Porticus varia*.

Of all the *Porticoes* that adorn this great City, this was the most considerable, and to distinguish it from the rest, it was called by way of Excellence the *Portico* ; Anciently it was called *Pisianaetios*. Whilst *Athens* was in its Glory, the Painters of those Times had represented with great accuracy

curacie upon the Walls of this *Portico*, the memorable Exploits of all the Great Captains of this Common-wealth; and which is remembred both by the Greek and Latin Authors, the Famous Artist *Polignotus* drew one of his Master-pieces there, and gave it freely to the City. But if you will take the Judgement of the great Scholars, they will tell you the thing that made this *Portico* so Eminent, was the Philosopher *Zeno*, who built a School there for the *Stoicks*, a Sect that was Instituted by him, and called at first *Zenonians*, till this *Stoa* or *Portico* was Erected that changed their Appellation: And here it was that sustained by the Testimony of Antiquity, I convinced our Camerades of the errour of Common Tradition, that at this day calls the School of *Zeno* a certain place without the Town, betwixt the Temple of *Thesens* and the *Academy* upon the way to *Thebes* at the foot of the Mountain of *St. George*. The Doctrine of the *Stoicks* tends principally to the subduction of our Passions, by which they affirm it possible to take off the sting and affliction of grief and sorrow, &c. and make them unpainful.

But impugning the frailties and softness of our Inclinations, with Maximes too rigid and severe, they are reproached by the  
other

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other Sects for Dogmatizing against Truth, and the Experience of Sense : *Doctrina non moderata, nec mitis, sed paulo asperior, & durior quàm aut veritas, aut Natura pe- tiatur* : maintaining that a Wise Man is not susceptible of Adversity, and that Calamities are necessary for the exercise and tryal of our Vertue, which without agitation would languish and relax. They place in themselves the Principle of the highest Felicity, affirming, that the Sovereign Good has no need of Forreign Acquisition, if it had, it would be subject to Fortune ; so that the greatest disgrace or dishonour that could befall another man, ought not to affect, or make the least impression upon a *Stoick*, because all that is good or necessary is within him, as Temperance, Prudence, Justice, &c. They do confess themselves subject to, and sensible of misfortunes ; but then they master and subdue them, and though their humanity will not suffer them to be totally exempt, yet they are impregnable to them ; adding that their Doctrine, though charged with austerity and rigour, is worthy and suitable to the courage and magnanimity of a Man ; whereas the soft and tender maxims of other Sects are only proper for the delicacy of a Woman : In short, they affirm, that the difference be-



twixt the *Stoicks*, and the other Sects of Philosophers is as great as the difference betwixt Man and Woman, the one being Created for Command, and the other for Obedience.

The Learned dissertations of these Philosophers, though they denominated this *Portico*, *Porticus sapiens*, were not sufficient to secure it from the publick diversions, for *Apuleius* observes, that hither the *Athenians* did usually come to behold their Vaulters, and persons of Activity; and at this day these sort of Spectacles are exhibited to the People in their Festivals of the *Bayram*.

This *Portico* put an end to our walk that way, for you cannot imagine that we would spend much time in contemplating places that were utterly void, though formerly there had been many Curiosities in them, nor trouble our selves with the examination of every particular relique. It would have been the ready way to have drawn all the rascality after us, who followed us up and down, and perhaps would not have let us escape with a bare derision: To prevent it, rather than to make one tedious walk of it, we chose to come again two or three times, that they might not think us ridiculous and affected.

The next night being fair and serene, we employed a good part of it in Astronomical Observation. We took the height of three several Stars as they were to pass the Meridian, (*viz.*) of *Azimech*, *Zubana Gienonbi*, and *Antares* : We rectified their Longitude by the Table of their peculiar Motions, and found their Declinations by their Spherical Triangles; *Zubana Gienonbi* being my Province I will give you my Calculation : Its Longitude answers to 10 Degrees and 30 Minutes of *Scorpio* : Its Latitude is Septentrional, and is but of 26 Minutes : Its declination Meridional is of 14 Degrees and 37 Minutes, and its Meridional Elevation 37 Degrees and 42 Minutes, and adding that height to its Declination, there remained 52 Degrees and 19 Minutes for the Elevation of the Equator, whose Complement (that is to say, 37 Degrees and 41 Minutes) is the height of the Pole at *Athens*.

The rest of their Observations accommodated with mine, and we found all the three Stars without the limits of refraction; and the Moon not rising till midnight, her light gave us no impediment. The exact time of my Observation was about 25 Minutes after Midnight, which agreed not only with our watches, but with the Observations the  
rest

rest made the following days about the position of the Sun, which was in 4 degrees and 16 minutes of *Taurus*, and its right ascension in 31 degrees and 59 minutes; and my Star being 218 degrees 15 minutes, determined the moment of my observation.

The 24. of *April* in the morning we went to hear Mass of Father *Simon de Compiègne*, at the Covent of *Capucins* who were then *Missionaries* at *Athens*. Father *Barnaby*, whose Residence is at *Napoli de Romania*, is President of that fraternity: Father *Simon* lived in a small house of Marble, though little, yet very good building: neither *Meursius* nor any other ancient Authour has taken notice of it, though it be called by the Common people indifferently, *To Phanari tou Demosthenis*, and *To Palati tou Demosthenis*, sometimes *Demosthenes* his Lanthorn, and sometimes his Palace. The *Athenians* never mention him, but they speak of (what *Plutarch* reports in his History) the thickness of his Tongue that hindered the grace and liberty of his pronunciation; and as they tell us, there it was that he made use of his pebbles to help his imperfection. The workmanship of this *Phanari* is excellent.

This House Father *Simon* bought of a

*Greek* for a hundred and fifty Crowns, but a while after the *Greek* would have put a trick upon him, - pretending that he had since been informed he could not by the custom of *Athens* put a Stranger into the possession of any Antiquity, lest the Stranger should demolish it: The Father replied, as he might very well, That he was no Stranger, and in effect he had been admitted Citizen of *Athens*, and got Letters of Infranchisement to obviate such kind of Cavils; however the business was brought to a hearing before the *Vecchiados*, who condemned the poor *Capuchin*, but appealing to the *Cadi*, it was confirmed to him upon condition he should not impair it, and that he should show it to any man who had the curiosity to see it, which shows the esteem they still have of their antiquities in that Town: and the poor Father was so unwilling to disoblige them; and so careful to gain their good will by any reasonable compliance, that he removed his Altar and Oratory into a low Parlour within the said *Phanari*.

But this ceremony and respect that he shewed to the *Athenians* did not hinder, but that at first he was treated with the same insolence that had been used to the *Jesuites* there; for the *Capuchin* being settled in  
his

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his house just about the time that the *Grand Visier* had banished the *Dervices* out of all the *Turkish* Cities in *Europe*, the Boys in *Athens*, who had been used to those *Dervices* (supposing the poor *Capuchin* had been one of them in disguise, that would not submit to the *Grand Visiers* order) flocked about him in the Streets, and crying out a *Dervice*, a *Dervice*, had like to have stoned him to death. But the graver sort of *Athenians*, nay the *Turks* themselves, and particularly the *Disdar*, rescu'd him from their outrage, which he gratified abundantly by his care of their Children afterwards; teaching them to Read, Write, cast Accompt, and speak *Italian*; and which was much more, he taught them their Catechism according to the Council of *Trent*, being translated into the vulgar *Greek*, and Printed at *Venice*: and though in it the Errors of the *Greek* Church were formally condemned, their Parents regarded it not, nor took notice of the dissuasion of their Archbishop who was highly against it. Nay they proceeded so far to the contrary, that according to their custom the Apostles Creed, as received among us, was put in measure and set to their Musick, in so much that we heard them sing it frequently in the Streets; and this may very

well be attributed to the diligence and insinuation of the said Father, who by his Piety, and a certain affability peculiar to that Order, wrought himself so happily into their affections, that both *Turks* and *Christians* invited him frequently to their Houses, with so great an opinion of the integrity of his life, that during his Visits they never sent away either their Wives or Daughters, which was a confidence they never used either to the *Calogers* or *Imans*. Nay farther, twice a year he was certain to be visited by the chief *Kaduns* and *Mahometan* Ladies both of the City and Castle and that was during their pastimes and liberties at the Feasts of their *Bayrams*; at which time transported with their freedom they took delight in those little extravagancies, and would come to his House to play their innocent tricks, and he could not quit himself of them till he had opened his Garden door, and sacrificed his whole stock of Flowers to their service; He kept *Sherbett* always ready for their Slaves, and the Ladies were so kind as many times to drink of it themselves; for which bounty of his they did him a hundred good Offices to their Husbands and Parents, protecting him against the Enemies of his Religion for which, in merriment they would

him, they would make another road into his Garden.

In the Chapel of this Monastery there was a Pew and a Stool to kneel upon for the *Consul Chastagner*; Monsieur *Giraud* the *English Consul* had only a little Seat in a Corner. Father *Simon* passed only for the *French Consul's* Chaplain, that thereby he might oblige the King's Ministers, and engage them to favour the progress of his *Mission*; and he succeeded so well, that it is there only that *Chastagner* appears in his character, and shows himself with all the Formalities of his *Consulship*; and this he did effectually some three or four years since to a Deputy from *Genoa*, who came to *Athens* to settle a *Consul* there. This Deputy was of the House of *Doria* (a great Family as you know) and looked upon himself as a Prince: The truth is, he had a very good train, which followed always in good order when he went abroad to see the antiquities of the Town, and that kind of Ostentation goes a great way with the poplacy. He gave and received Visits from all the *Turkish* Officers: *Chastagner* in his turn went to pay his respects, and expecting that *Doria* would have given him the *Favœuil*, he was nettled to find that honour omitted to a *Consul* of *France*: *Chastagner*

resented it highly; and watched an opportunity of returning his kindness, with which in a short time the *Genois* themselves presented him. *Doria* sent one morning very early to Father *Simon*, to desire he would be ready to say Mass to him precisely at Eight a Clock. The Father, as Chaplain to the *French Consul*, was obliged to acquaint *Chastagner*, and to know whether he would be present. *Chastagner* understanding it was at the request of *Doria*, thought that a fit time to be revenged, and sent word he would be there, and Father *Simon* should attend him. The Clock struck Twelve and no *Chastagner*; during which time the *Genois* continued in very great impatience: at length in a formal procession they perceived six *Janizaries* marching a-breast with their Truncheons in their hands; the Interpreter *Baptista Jannis* followed them, after whom came ten or twelve *French Merchants*, and some of the *Vecchiados* who were friends to our *Consul*; last of all with his train of Attendants came the *Consul* himself in a Red Sattin Gown lined with a rich Fur, and entering sternly (without saluting of any body) into his Pew that was covered with Tapestry wrought with the Arms of *France*, he fell to his Prayers. Monsieur *Girand* was so civil



civil as to give *Doria* his Pew; when Mass was done, Father *Simon* according to his usual custom made a little harangue; at that time it hapned to be in *Italian*, and addressing himself first to his own *Consul*, he gave him the Title of *Illustrissimo Signore*, and paid him some little Complement, after which he faced about, and addressed himself very emphatically to the Prince. *Chastagner* pretended to be surprized, and that he had neither seen *Doria* nor his Equipage; and turning short, saluted him, and offered him place in his Pew, but without any precedence; the Prince refused his offer, and went out of the Church before the last Gospel was done.

Mass being done we went home, only one thing I forget to tell you, that the *Lutherans* that were present made no scruple of staying out Mass: After dinner we resolved to go to the Academy, I mean the old Academy that gave name of *Academicks* to the Schools all *Europe* over, that laboured to propagate and compleat all Sciences and Arts. Our Fellow-Travellers expected nothing but rubbish in their walk, declaring publickly it was not to be thought that that Incomparable Fountain of Science should remain clear and pellucid to this day, considering the dulness and muddiness

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muddiness of the Genius of the Modern  
*Greeks*. I who had conversed them a-  
broad, had not found any thing of that stu-  
pidity in them : The Capuchins who took  
great pains in the Instruction of their Chil-  
dren, are witnesses not only of their viva-  
city and quickness, but that they are more  
than ordinarily docile, and disposed to any  
kind of Learning : For as they told me, a  
young *Athenian* Boy that in two dayes  
time gets not by heart twenty pages of his  
Catechism, believes himself so negligent or  
sottish, that he has not the confidence to  
appear again to his Tutor without great  
Mediation.

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ATHENS

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# ATHENS

Ancient and Modern :

WITH A  
DESCRIPTION  
OF THE  
PRESENT STATE  
OF THE  
EMPIRE  
OF THE  
TURKS.

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BOOK III.

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OUR *Janizary* went out with us in the afternoon, but in the morning he was absent, in order as he pretended, to provide entertainment for us after

after dinner: I told you before, he was an ingenious person, and having found our humours to be inquisitive and generous, he studied all ways of gratifying them. We left the *Bazar* on the left hand, and cross'd the *Ceramick* Street without any remarks; and being got as far as the Temple of *Theſeus*, which is in the way to the Academy, and one of the last houses in the Town, our *Janizary* propos'd to us to go see a *Greek* of his acquaintance who was a *Didaſcalos* or School-Master: We desired no better, and were upon thorns till we were with him, but alas, how were we disappointed, (who expected nothing but the sublime notions of *Plato*, *Zeno*, and *Aristotle*,) when the *Janizary* told us he was a mechanick; how were we surprized to consider a man of that quality should succeed in the place of such excellent persons. We found about thirty young Lads sitting upon Benches, and their Master at the head of them teaching them to read; he rose up when we came in, and received us very civilly, in which, to give them their due, that Nation is not sparing. The *Janizary* desired him to go on with his Boys, and give us the liberty of seeing his method, which was pretty, and much beyond ours; the Master causing the whole *Classis* to read

at a time without confusion, every Scholar being obliged to attention, and to mind what his next neighbour reads: They had each of them the same Authour in their hand, and for example, if he had thirty Scholars, he chose out some continued Discourse, and gave them but thirty words to read; the first Boy reading the first word, the second Boy the second word, the third Boy the third, and so on. If they read roundly and right, he gave them thirty words more. But if any of the Boys were out or imperfect, he was corrected by the next who was always very exact in observing him, and he his neighbour, till the whole number of words were read: So that the thirty Scholars lying all of them at catch, and ready to take advantage of any defect in their neighbour, stimulated by an ambition of being thought the best Scholar, every one's Lesson was the Lesson of all; and happy was he that could say it the best. To obviate any of the Scholars in eluding that order by preparing himself for any single word; their places were changed, and he who at one reading was in the first place, was removed a good distance in the next. Thus one Lesson was enough for a whole Form how numerous soever, and which was very convenient for the Master, the Boys were

were not constrained to come to him one after another, for every one was a Master to his Neighbour.

Supposing we had a mind to be at liberty, our *Janizary* was so civil as to leave us to our selves, pretending some little affairs of his own, but with promise to return in a very short time.

The Civility of the *Didascalos* was so great, that he would not suffer us to refuse a Collation that he offered; and to accommodate us the better, he conveyed us into his Chamber, from whence he had carefully removed his Wife to a Neighbours house, by an effect of the *Grecian Jealousie*: But he sent for two *Calogers* of his acquaintance to entertain us in her stead. They were reputed two of the gravest men of the Town, and our Landlord had enlarged much upon their parts. Our first dish was *Botargo* of *Larta*, which is a kind of Sausage made up with eggs and the belly of a Fish they call *Cephale*, and we a Pollard; it is an excellent *Ragoust*, and nothing in the world better to drink withall. The best *Botargo* is made at *Larta*, which is the Ancient Town of *Ambracia*, betwixt *Epirum* and *Acarnania*; after our *Botargo*, came in a dish of incomparable dry'd Neats Tongues brought from *Constantinople*, than which

no place affords better. Our minds were fixt upon our Antiquities, and we were impatient to be gone, nevertheless in complaisance we were glad to feed, or at least to pretend to it. The *Calogers* eat nothing, for you must know, they never eat flesh: The Wine was better than ordinary, for generally in *Athens* it is blackish and not fine, which is their own fault, for their Wine would be good enough, if when they press their Grapes they did not put in so much water: the best Wine in these Parts is the Wine of *Lepanthe*. On the South-side of the House where we were, and as it were just under the window, there was a little inclosed Vineyard pitifully managed, though the stocks of the Vines were thick and well grown enough to have invited the *Didascalos* to more care, and better cultivation; and when he told us the Wine that we drank came out of such another Vineyard, I could not forbear rebuking his negligence in not improving of that: One of the *Calogers*, and he that the *Didascalos* had recommended (for the greater Conjuror of the two) replied in *Italian*, which he spake very well, that the ground indeed was very good, and would produce very good Grapes, but they might hang 10000 Years before the Wine would be fit to drink.

drink. We stared one upon another to hear him talk at that rate, and thought it odd and ridiculous, especially coming from an *Athenian*, and one who had been magnified so highly. We proceeded afterwards to their Bread, and found fault it was no better made : The *Didascalos* told us the fault was in their Mills, and that at present the River *Illisus* was parted into so many cuts, that there was not water enough to grind the Corn. And why then, said *Dressington*, do you not make use of Wind-Mills? Why, said the *Caloger* very gravely, we caused five or six to be set up in a large Vale hard by, and scarce any of them was serviceable : That Answer me thought cleared the point, and quite took away my Opinion of those *Greeks* ; we could not forbear blurting to one another, and declaiming in Latin against the ignorance of the present *Greeks* : They in the mean time kept their countenance, and looked very demurely ; we thought them affected, and that by their looks they had been highly pleased at what they had said, and we laughed at them the more : The School-Master smiled, and said not a word. But *Beraldi* who had said nothing till then, advised us not to be too rash in our Judgments, for in his Opinion the *Greeks* did



but droll upon us, and by their trifling answers rebuke our impertinent chat, and desire to rid themselves of the importunity of our questions; adding that no rallery was more biting than that nonsencical way of theirs, where by cross and improper answers they seemed to correct, and many times confound such People as pretended to be so subtil. But *Beraldi* might say what he would, he could not perswade us but they were as very Coxcombs as they appeared; and to mend the matter, there was so much starchedness and formality in their look, that the wit of Man could not have bettered our impression; especially when giving them an account of an Ancient *Athenian* called *Alcibiades*, who sacked *Constantinople*, called formerly *Bizantium*, they stood gaping upon me as men in a maze: When I named several of their most illustrious Ancestors, as *Olympiodorus*, *Thrasybulus*, *Harmodius* and *Aristogiton*, they stopped me in my carriere, and asked whether they were *Christians*; whether they were of kin to *Constantine*; and whether in their dayes they were as considerable as their *Dimitrios Beninzellos Stamatis Paleologuos*, or *Polimenos Zarles*? still opposing some of their *Vecobiados* to every one of those brave men as I named them.

At length the *Caloger* pulling off his mask, and justifying what *Beraldi* had conjectured, I cannot but laugh (said he with some eagerness) at your *Alcibiades* and your *Olympiodorus*; He that should attribute our present subsistence to their bravery, or to the Wisdom of *Photion*, would be more remarkable for his folly, than *Socrates* was formerly for his Sagacity. There is not a stranger comes to *Athens*, but observing the present condition of the Country, he deplores our misfortunes, with great expressions of sorrow, to see so Famous a City in the clutches of *Barbarians*, and in a Pious Zeal cries out against that ambition which animates your Princes, and prompts them rather to tear one another in pieces, than to confederate as well for their own interest, as ours against the tyranny of the *Turks*. This is the common sentiment and discourse of all Travellers that come hither. But what does it signifie? 'tis but impertinent talk, and I do not question but five or six hundred years hence they will complain to as little purpose of the ill management of the Liberty and Power among you, and the remedy will be as near. The half-witted people in your Country laugh at our ignorance, but I beseech you what Justice? were we not ready in Old

Times to communicate with you, and impart our Notions in all the Excellent Sciences. When you had forgot what you received from *Plato*, and *Aristotle*, and *Epicurus*, we were so kind in the middle of the fourteenth Century, to supply you again with the Learning of *Argyropolis*, *Theodore Gaza*, *George Gemisto*, and *Antonius* : You look as you were surprized, but for whom do you take us *Athenians* ? To silence you quite, I reserve for the last the poor but incomparable *Caloger Bessarion*, who by one of your Popes was made a Cardinal, and sent Legate into France 1472. to accommodate the difference betwixt *Lewis XI.* and *Charles* the last Duke of *Burgundy*. You pretend to be the greatest Historians in the world, and yet possibly you may be ignorant that the Pope did that at the Funeral of *Bessarion*, which was never done before at the Funeral of any Cardinal, for he in person attended his Corps to the Grave, contrary to the constant practice of that Court. I will not swear, that with your skill in the Latin Gibberish you ever heard this Story that I shall tell you ; *George Gemisto* was a Platonist, *George of Trapezund* a Peripatetick : these two Sects were formely in great emulation, and perhaps are none of the best friends at

this day ; *George of Trapezund* writ against the Doctrine of *Plato*, and I question not but some of his works falling into your hands has been the occasion that *Aristotle* has been of late received into your Schools. Come to *Constantinople*, come to *Sinopi* a Famous Port in the Black Sea, and you will find Professors in Philosophy that will discourse with you seven years together. My modesty will not suffer me to speak of those in *Athens* ; In those three there are publick Schools for the teaching of those Notions ; but in the rest of the Towns of *Greece*, we have no Science but what teaches us contempt of this world, and preparation for the next. Our Philosophy teaches us to detest Sin, and our Theology to Pray. The great Apostle, to whom this Town is indebted for its Conversion, insinuates nothing else, and that is the main drift and scope of his Epistles to us. For you, I beseech you, what fruit is there of your Artificial Eloquence ? of the confused tumult in your Schools ? of the vain and obstinate contests of your Doctors, your chimerical dissertations upon what you call Criticisms, and we nothing but fooleries ? Your great questions in Philosophy are rather subtleties and curiosities, than matters of use ; in a word, meer Metaphysical reflections beyond

yond, if not contrary to natural experience, serving rather to perplex and obumbrate, than to illustrate the Truth, whilst the niceties of your Great Colledge are either the cause or support of New Heresies, extravagant Sects, monstrous Opinions, Confederacies, Civil Wars, and corruption in matters of Justice: Since *Plato* was rejected, and *Aristotle* received into your Schools, how many of your Learned Doctors have there been, who would make the Peripatetical Doctrine the foundation of their Christianity, declining the Authority of the Scripture, and not only doubting, but questioning and disputing *Pro* and *Con* with great ardency whether there be a God or not? You will ask perhaps, have not we the same difference and respect for these Philosophers? No, they were our own Countrey-men, and taught publickly here; yet when Reason dissents, we are the first in the Lists against them. And having spoken thus freely of our exercises in Peace, let us now see how we can match you in enterprizes of War: We will not look back to former Ages, in that Case you have little to pretend; but it is not above 464 years since we defeated one of your most Considerable Fleets at the Mouth of the *Strymon*, which is a River in *Macedonia*.

*nia.* Your Arms had never any advantage over the *Greeks*, but at the taking of *Constantinople*, and even that was done by fraud and impiety; for the Army which your Allies assembled (about 15 years after the defeat at *Strymon*) for the recovery of the *Holy Land*, being arrived at *Zara* in *Dalmatia*, instead of reducing *Palestine* as was declared, changed their design, and undertook the Enterprize against *Constantinople*, and thereby betraying and falsifying the Oath of the *Croisade*, and perverting the Charity of those *Christians* who had so bountifully supplied them, they Marched unexpectedly against *Constantinople*, surprized it contrary to their publick Profession, and the pious hopes and intention of the good people of your Nations; afterwards you set up two or three Emperours, of which one paid his head to expiate his Usurpation. When first our Empire became sensible of the *Ottoman* Arms, had you consulted either your own Interest or Religion, you would have joined your Forces with ours, and endeavoured to have stopped in the source an evil that must needs draw such ill consequences upon yourselves. If it should ever happen (which God forbid) that *Sicily* should fall under the same Calamities as are at present upon

*Candia*, what would become of poor *Italy*, where there is not one strong Town, and scarce a man worthy to be the posterity of those ancient Heroes? and yet you do not object it to them that they are at this day as ill furnished with *Cæsar's* and *Scipio's*, as we are with *Alexander's* and *Olympiodorus's*. The *Genois*, with immortal scandal to the name of *Christianity* about 130 years since supplied *Amurath* with the Ships that transported the first *Turkish* Troops into *Christendom*: Your Cabals and your Factions have frustrated us even of our own proper succours and relief; and when we thought to have found our only protector and deliverer in the person of *Scanderbeg*, Pope *Pius II.* though he saw him balancing the fortune of the *Turks*, interrupted his progress, and would not be quiet till he had taken him from that Holy War, and brought him into *Italy* to concern himself in those quarrels among the *Christians*, and drive the *French* from *Naples*. Not long after, what unworthy reception, what infamous treatment did you give to Prince *Zizim*, eldest Son to *Mahomet II.* and Protector of our City? The unhappy Gentleman finding himself rejected by a seditious part of the Army, threw himself into your Arms, and opened a way thereby for your Forces

to have marched into the very bowels of *Turkie*. In the judgment of all *Christendom* it was fault enough to have slipped so fair an opportunity; but you added treachery to your negligence, and suffered, I may say, caused that poor Prince to be poisoned. I shall be so favourable to your honour as not to name the Persons, but this I shall say, you disappointed us *Greeks*, who expected his company, and looked upon him as the only hopes of our re-establishment, and you ruined his friends in his own Country: This may be forgotten among you, but the *Ottoman* Princes will remember it; and after the miscarriage of *Zizim* not one of them will be tempted for refuge to you, let what persecution soever arrive. So then as to us, it is opportunity, not courage that is wanting. Our Nation is not degenerated; are not they our Soldiers which at this day fight your Armies, and over-run your Provinces? you cannot deny but the *Ottoman* Force consists principally of persons forced or stolen from us, and that the name of *Janizary* does not absolve them from being *Greeks*, or divest them of their natural vigour. Tell me I pray you, what Country-man is the *Grand Signior* himself, since so many Generations as the *Ottoman* Family has been established



in *Constantinople*; and their heirs have proceeded out of the loins of young *Grecian* Damoisels that have been presented to the *Seraglio*: The *Hunkiar Asaki*, the Emperours chief *Sultaneß*, at this day the only delight of *Mahomet IV*, and Mother of the young Prince that is like to succeed him, is a *Grecian* born, and was taken at the sacking of *Retimo* in *Candia* about Twenty one years since. To be short, we are become ~~one~~ people, and it is with us and them as it was formerly with the *Saxons* and *English*; the *Goths* and the *Spaniards*; the *Gauls* and the *French*; and if it would please God to permit the doctrine of *Christianity* to be received at the Port, and the diversity of Religion betwixt us to be abolished, (which makes our moral differences irreconcilable) we might say, and say true, That the Emperour of the *Greeks* is at this day greater and more puissant than the Emperours of *Constantinople* have been formerly. Moreover, I do believe you are unacquainted with a thing that our Historians do justifie, and that is, that the *Ottoman* Family are now Emperours of the *East* more by descent and lineal succession than Conquest; for you must know the present Princes of *Turkie* do derive from the Emperours of *Greece* by

a younger Son of the Imperial Family, who upon some discontent retired to the *Sultans* of *Iconium*, where he married, and gave original to the House of the *Ottomans*: So that the *Greeks* may assume some part of the honour which has been gained upon you by the Valour and the Conduct of the *Turks*. I call it their Valour and Conduct with the more confidence, because I cannot think that you believe all those Victories and Advantages obtained by your Enemies, are but the effects of their good Fortune: Certainly Fortune is never so constant, but where there is Judgment and Conduct to fix it; but so much the worse for you if their prudence has no part in their prosperity. Are you not ashamed that the stupidity of the *Turks* should be so much too hard for your great managery and cunning? You will say God has a mind to chastise you for your exorbitancies; if it be so and you know it, why do you not correct them, and let your Conversion make your attonement? No no, you will scarce ever be wiser, and we shall have still reason to demand where is that prodigious wisdom, and transcendant address, that in your own thoughts advances you so infinitely above the *Greeks*?

The *Caloger* having ended, the School-master took the word out of his mouth, and addressing to us, told us that he had forgot to speak of the great Valour of the *Grecian Janizaries*; If we would make a noise, and boast of our Courage, we need no more than name three of our Heroes, whose undauntedness has been so conspicuous in *Candia*, I mean, *Zimbi*, *Balzama*, and *Calamo*: The two first had each of them the Command of a Regiment, the third of a Company; all three serving the *Venetian* with so much gallantry and prudence, that they were equally venerable both to the *Turks* and the *Christians*: If your curiosity carries you into that Island, you will hear more of them.

Imagine if you can how strangely we were astonished at this apology of the *Greeks*, and how we stared one upon another to hear so many good things from a man we had concluded little better than a Statue. He humbled our *Virtuosi*, and brought us unanimously to ask his pardon for the unjust conception we had made of his parts. I have mentioned him to you before, his name was *Hyeros Monachos Damaskinos*; *Bertaldi* was very well pleased that he had judg'd of him so right: and *Damaskinos* confessed with such kind of harangues

harangues he had confounded several Travellers, and corrected their vanity. Had he many such Rencontres, the honour of that Country would quickly be vindicated; but most of the *Franks* will not give him their attention, and if at any time they happen into discourse, and he presses them with any thing, they are immediately in a huff; he is a Sot, and a Fool, and there's an end of the Conference. We presently found that our officious *Janizary* had got him thither on purpose to entertain us to our minds. *Damaskinos* spake the *Greek*, *Turkish*, *Latin* and *Italian* Languages very well; he had a smattering likewise of *French*, having gained some words by his conversation with Father *Simon*, with whom he had great intimacy. *Damaskinos* was one of the three Professors of Divinity and Philosophy who read publicly in *Athens*, though to us in modesty he concealed it. The Archbishop and *Demetrios Beninzellos* were the other two. The Doctrine of the Archbishop being proscribed, his Lessons are only exhortations to Christianity; both of them read in their own Houses, without any Salary but what comes from the good will of the Scholars: *Damaskinos* and *Beninzellos* have not nevertheless been so successful in Scholastick points,

points, and criticisms of Divinity, as in matters of Philosophy; yet there is no stranger comes near them at expounding the Greek Fathers. At length we took our leaves both of our *Didascalos* and *Calogers*, we parted with great friendship, and followed our *Janizary* who was returned, and tempted us away.

He conducted us towards the *Dypilon*, which was the only Gate remaining of the old City. There were three Gates one within another, great, well built, curiously wrought, and deserved to be reckoned among the best Antiquities in *Athens*. *Thucydides*, *Polybius*, *Plutarch*, and all the ancient Historians have mentioned them, but none of them more particularly than *Titus Livius*, who speaking of *Philip King of Macedon* has this passage, *Ad Dypilon accessit, porta ea velut in ore Urbis posita, major aliquantò, patentiorq; quam ceteræ, & intra eam, extraq; latæ sunt viæ*. He advanced to the *Dypilon*, a Gate that stands in the very mouth of the City, bigger something, and broader than the rest, and the Streets large both within and without.

*Lucian* tells us that there stood formerly the Tomb of the Physician *Toxaris*, who among the *Athenians* was in great veneration,

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on, and often invoked by them upon any violent Fever; and he ventures upon the very place, assuring us it stood on the left hand as we passed to the Academy, not far from the Temple of *Theseus*. There is to be seen likewise the Tomb of *Anthemocritus* the Herald at Arms, whom the *Megarians* killed against the Law of Nations: This Gate had also been called *Thryasia*, *Thracia*, and *Ceromica*.

On the right hand from *Dypilon*, we had the sight of a very ancient and fine Wall, with the ruins of an admirable Gate: It had formerly been the *Gymnasium* of *Ptolemy* King of *Egypt*, in which, among many Brass Statues, there was one of *Mercury* in Stone, an excellent piece that passed for one of the best in the whole Town. You must know that by the word *Gymnasium*, the *Athenians* understood equally such places as were designed for the Exercises of the Body and the Mind; and accordingly here it was that for some time *Cicero* studied under *Antiochus* the Philosopher.

If there be any place in all *Athens* where Travellers are more than ordinarily critical it is here: some will have these to be the ruins of the Temple of *Jupiter Olympus*, which indeed was quite at the other end of the Town; others will have them to have been

been the Palace of *Themistocles*; but that is but fancy, and uncertain, for there are several Palaces bestowed upon him in *Athens*, and particularly an old relique near the Temple of *Neptune*, of which more by and by. The most probable opinion is, that *Themistocles* his Palace was on the South-side of *Ptolemy's Gymnasion*, not far from *Melita*, as *Plutarch* has described it.

On the side of these ruins there are the remains of an old Brick Wall, of which *Vitruvius* speaks, and looks, as he says, upon the Mount *Hymettus*, not far from the Mountain of *Saint George*.

On the right hand towards the Academy, and near the *Dypilon* stood the ancient Temple of *Theseus*, remarkable for the Feasts which the Ancients solemnized in honour of that Heroe, and for the distribution of Meal which was made among the poor of that Town: But the greatest testimony of their veneration for their Founder, was their making an inviolable *Asylum* of his Temple, in which all Slaves were received and protected from the ill usage of their Masters: It was built after the Battel of *Marathon*, Consecrated during the Victories of *Cimon*, and repaired (as the rest) by the orders of *Adrian*, since when, by the bounty of certain

certain *Christian* Princes, it has been turned into a Church; at present it is much decayed, and not likely to be repaired but by the misfortune of making it a *Mosque*: Hitherto the *Turks* have attempted it, but in vain; The *Christians* have been so happy as to keep it, by their Interest with the *Keslar Agasi*. The *Turks* in madness pretend they would not be troubled with it, and that being without the Town it would not be convenient for them.

Because it stood without the City, some of our company would not believe it was the same that is so much mentioned in ancient History, in respect that *Plutarch* has placed it in the middle of *Athens*; not considering how much this City is altered since *Plutarch's* time, nor observing the vast demolishment before the Temple towards the Field, and perhaps not knowing that all that side was inhabited and divided into three great Wards, called *Kyera Siki*, *The Academy*, and the *Colonos Hippios*: and it could not be more exactly in the midst of *Athens*, than by lying betwixt the present Town, and that place which they call now *Asti*, or the City. But besides these convictions, the very Walls and Building are sufficient to perswade us of its antiquity.

About



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About this Temple there were formerly four considerable places; a Court or Tribunal, a Prison, the *Horcomosion* (where the Peace was concluded betwixt *Thesens* and the *Amazons*) and the Theatre of *Regilla*, which Theatre was built by *Herodes Atticus*, because the Theatre of *Bacchus*, though great and magnificent, was not sufficient to receive the vast multitude of spectators that came to see their publick representations. At this day, hard by the said Temple, is to be seen a large and fair Marble Statue of a Lyon couching upon the ground, and as it were asleep; to distinguish it from that upon the Coast, and that other in the Castle, who are both Rampant, and as it were in a rage: Upon which score the poor people of *Athens*, as they pass by this Lyon, they whisper it in the Ear, and tell it, *You may sleep on, Lyon of Athens, and take your rest, for the Lyon upon the Coast and the Lyon in the Castle watch for you.*

Some four or five years since, this Lyon was the occasion of a Prodigy in that City. The Wife of one of the *Janizaries* of the Castle passing many times with her Husband by this Lyon, rested herself one day before it, and fixing her eyes firmly upon it, she hapned to conceive at the same time, by which means her imagination impregnated

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with that Object, and re-inforced every day by the sight of the Lyon in the Castle, it had so strong an impression upon her, that at the end of Nine months she was brought to bed of a Monster with a head like a Lyon, which the *Disdar* caused to be stifled.

Having passed by that, we went on by the Gardens in the ruins of the *Faubourg* of the *Academy* or the *Ceramique*, for it is called equally by both names.

Before I came to *Athens*, I have admired a hundred times that among so many Learned men as have Translated and Commented upon *Pausanias*, and particularly *Amazens* and *Meyrsius*, never any of them gave us a Plain of that City: But my astonishment ceased when I was in this *Faubourg*, and considered the ground, and I could not but acknowledge they had done well. I shall give you but one instance. *Pausanias* having given us a description of the *Areopagus*, jumps immediately to the *Academy*, and who would not upon probable conjecture believe but two places that are so jumbled together in his Writings, should be next neighbours in their situation? and yet there is no more communication nor proximity betwixt them than there is betwixt the *Cours de la Reyne* and the *Place Royale*

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in *Paris*, or *St. Peter's Church* and the *Porte Latine* in *Rome*, for there is a compleat League betwixt them, and to pass from one to the other you must cross the whole City.

The *Academy* was called so for being the Inheritance of one *Academus*, who lived in the time when *Theseus*, after his infidelity to *Ariana*, stole away *Hellen*, and carried her from *Lacedæmon*: *Castor* and *Pollux* her two Brethren, pursued with what Forces they could make; and came as far as *Athens*; but not being able to discover where she was, they were privately advertised by this *Academus*, which was a kindness so well taken by the *Lacedæmonians*, that in all the Wars and depredations committed by the *Lacedæmonians* afterwards upon the *Athenians*, their Armies still spared the *Academy*, for *Academus* his sake. *Sylla* was not altogether so civil; for he sacrificed to the Laws of War, and the liberty of the Soldier all those brave Groves and pleasant Walks which *Cimón* had made for the entertainment of the Philosophers, and imployed the Timber to make Engines for the battery of the Town.

There it was that such men were interred as had done any great Service for their  
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Country; among others, *Harmodius*, *Aristogiton*, and *Thrasibulus*. Upon the two Wings of this *Faubourg* there was a kind of Forrest, of Marble Pillars, loaden with so many Statues and Epitaphs, that he, who in a short time had a mind to understand all the great actions of that Common-wealth, had no more to do than to read over all those Elogies and Inscriptions. Among the rest of the Tombs there was one for *Zeno* the Philosopher, which his old friend *Antigonus* obtained from the *Athenians* as a considerable favour. *Plato* had his Monument too, but not so magnificent, for which he may thank himself, for it was he that regulated their exorbitancy in their Tombs, affirming that a Stone big enough to have four Verses engraven upon it, was big enough for the recording of any mans memory after he was dead.

Not far from this *Academy* there stood a little Temple, dedicated to *Bacchus Liber*; a little consecrated Inclosure, in which they worshipt *Diana*, surnamed *Calista*; and Monuments to the honour of *Theseus*, *Oedipus*, and *Pirithous*. Among several Altars dispersed up and down, *Minerva*, *Vulcan*, *Nephtune*, *Hercules*, the *Muses*, *Love*, and *Promethens* had every one one. That was the first that ever was dedicated to *Love*, and the

the first man that ever came thither to sacrifice was *Charmus*, the favourite of *Pisistrates*. The Altar of *Prometheus* was famous for a Course which was run there during the Festivals consecrated to *Minerva*; for the *Athenians* sometimes on foot, and sometimes on Horse-back, started at this Altar (each with a light Torch in his hand) and running quite along the *Faubourg* to an appointed place, he who made his Course without putting out his Torch, had a Prize for his pains, and was in great reputation with the people.

*Plato* being the first Philosopher that taught in the *Academy*, gave the name of *Academicks* to all of his Sect. After his death (which is now 2016 years since) Learning increased in *Athens* so considerably, that two other *Academies* were erected, as well to accommodate the multitude of Scholars, as by reason of diversity of Opinions that began to spread among them: *Aretefilas* founded the second *Academy*, and *Lacydes* the third.

Their Doctrine in general consisted in these Principles, That nothing ought to be positively affirmed, because nothing could be certainly known. That there were of all things certain *Species* which they called *phantasies*; which *Species* were not formed

according to the nature of the things, but according to the disposition of the body or object to which those *species* were carried: From whence they maintained that nothing subsisted actually in it self, or had any proper or peculiar Essence, but subsisted only by reference, as they were formed in our Senses, not in the subject from whence they flowed, and this you may find in *Aulus Gellius*.

Their Morality bore the character of Piety and Religion, and the doctrine of the *Academy* obtaining a long time, was taught in the University of *Paris*. At length the doctrine of the *Peripateticks* was introduced, and the *Lycaum* prevailed with us as more subtil and consentaneous with Nature.

When we arrived at this famous School, how strangely were we surprized? how sadly were we affected to behold its ruine and desolation? There was nothing to be seen but heaps of Rubbish, and great splinters of Stone over-grown with Grass, or covered over with Earth. Here and there were a few Fig-Trees and Olive-Trees, and pitiful Cabins where the Gardiners were lodged. If in so melancholy a spectacle any thing occurred of consolation, it was to think that the name of that place, and the

the qualities of that Genius which presided there, were transplanted to *Paris*; for in short, we must acknowledge as *Rome* did of old, *Omnis ubertas, & quasi sylva dicendi, ab Academia ducta est.* All our Elegance, and exactness of expression, is deducible from the Academy.

But the name of *Academy* is almost lost in *Athens*, and it is called at this day *The School of Plato*. It is scarce possible to dig six foot deep into the ground, but you must find some considerable piece of Antiquity. Some three or four years since a Gardiner digged up a *Pallas* of white Marble, which he sold to *Giraud* for two Crowns. *Giraud's* Wife was, as I told you, an *Athenian*, of a pleasant merry humour, as appears by a trick she put upon Father *Simon*. She laid this Statue in a Bed betwixt a pair of Sheets, and sending for the Father, told him one of her Maids was sick, and desired to be confessed. The Statue was dressed very decently in night linnen, and the Father turned alone into her Chamber. The Father was grave and modest, and kept himself at a distance, and his modesty contributed to the Cheat. He fell immediately to his pious Exhortations, endeavouring thereby to dispose the poor Creature to Repentance, and the exa-

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mination of her Conscience. The Mistress of the House called out to him, from behind the door, to speak out, for the Maid was deaf, and had been so a long time. The good man elevated his voice, and went nearer to the Bed, when the good woman entering hastily into the Room, Let us see, Sir, said she, 'tis possible she may be dead, and then she has no need of your Confession, and so running to the Bed side, she turned up the Cloaths and shew'd him the *Pallas*, which put the whole company into a laughter.

The House the Famous *Misanthropos*, is to be seen about a hundred paces from the ruines of the *Academy*: The place is now full of Fig-Trees, and if you would entertain your self with the story of that renowned Enemy to mankind, read what *Plutarch* says in the Life of *Mark Anthony*.

Returning towards our Lodging, we came on the left hand to the foot of *Mount St. George*, where we saw the ruines which at this day they call the *School of Zeno*, though indeed it was nothing but his Tomb: You may remember what I have said of it in speaking of the *Porcile* or *Stoa*. About half a mile from the Town; the great Road is cut in the midst by two other, and make



*Carrefour*, where there stood formerly a Statue of *Mercury*, surnamed the *Tetracephalos*. The Oratour *Ephialtes* (who if you will believe *Pericles*, was a great lessening and diminution to the authority of the *Areopage*) had his Tomb within a small distance.

On *Thursday* the 25. of *April*, we marched out in the morning to visit the ruins of *Stadion Panathenaicon*, and the Palace of *Adrian*. By the Gate through which we passed to *Raphiti*, we saw the *Triclinion*, an excellent piece of Antiquity, not yet taken notice of by any Authour: It is a large Stone, digged some years since out of the Earth, and embellished with incomparable Bas-relief representing a Hall and a Banquet of the Ancients, from which Picture it is called *Triclinion*. A *Greek* has placed it in the wall of his House as an Ornament to it.

Without the *Port de Raphiti* we left the Palace of *Adrian* on our left hand, and on one side the place which they call *Ta Mni-muria*; it is a Cemetery of the *Turks*, who quite through the *Levant*, are buried without the City. The ancient *Athenians* practised the same Custom, and it was by particular favour when they suffered any of their Tombs to be within the compass of their

their Walls. But now a days the *Christians* are buried in their Churches. As we passed to the Bridge over the River *Ilissus*, we observed a place where formerly was the Tribunal called *Ardettos*, where the Judges took a solemn Oath to *Jupiter*, *Apollo*, and *Ceres*, to administer Justice according to the Laws of the Land, and where the Laws were defective to proceed according to their Conscience. There it was that there was an Altar consecrated to the *Muses* called *Ilissiades*; and there it was that *Codrus* King of *Athens* was slain. Near the Bridge we saw another place, the ruins of a Chappel which they called *Agios Phrancos*, where the Image of St. *Francis* is to be still seen painted upon the Wall. When the *Accioles* were Masters of this Country, they erected a Chappel in honour of this Saint, which is yet in so great veneration, that the *Christians* do at this day give that name to their Children in Baptism.

The Bridge stands upon three Arches, through which the River *Ilissus* passed in former times, but at present it is dry, having been diverted and divided by an infinite number of little Rivulets, cut on purpose to supply the Water-works in the Gardens about the Town; and it was a wonder

wonder to us to consider, that whereas commonly Fountains were contracted, and their Waters brought together to make Rivers; here the *Ilissus* was exhausted and annihilated to furnish their Fountains. The *Eridan* that passed of old through *Athens*, had a worse destiny, for its Chanel is lost, and nothing of it now to be seen.

On the other side of the Bridge is the quarter which they call indifferently *Agra* and *Agræ*; where *Boreas* one of the Gods of the Winds stole away *Orythia* a Daughter of the King of *Athens*: and *Diana* the Goddess was first delighted with the recreation of Hunting. The Soil is Sandy, and great plenty there is of Partridge, but they are not so good as ours.

Not far off there is a little eminence, upon which are to be seen the ruines of the Goddess *Diana*, surnamed *Agrotera* or the Huntress; to whom the *Athenians* annually made a Sacrifice of 500 male Goats, to acquit themselves of a Vow into which they entered before the Battel of *Marathon*.

From this little Hill, we surveyed the ruines of the *Stadion Panathenaicon*; they are still so magnificent, that we were amazed to behold them, and could not but among our selves say of that morsel that was left, what *Pausanias* said of it when it was entire,

entire, *That it was not to be looked upon without admiration.* This *Stadion* was the place where the publick Courses were kept; its figure was oval, and as exact, as if Nature had intended it on purpose as a list and bound of their *Cariere*. The rows of Stairs that are still visible, are of white Marble: and the *Area* was so large, that *Adrian* the Emperour (as a spectacle to the people) caused in one day a thousand Wild Beasts to be baited in it.

At the foot of this Hill of the Temple of *Diana*, stands a Temple of *Ceres*, built of white Marble, as neat and spruce a piece of work as is in the world. It is now made use of by the *Greeks* for a Church, and in it there is the Picture of our Saviour upon the Cross, as well done as ever I saw. Here it was that *Hercules* was first initiated to the smaller Mysteries of *Ceres*, for the grand Mysteries were celebrated in another Temple dedicated to the said Goddess, but with the Title of *Elusion*. From thence we passed to the Temple of *Agne*; I would not judge rashly of the devotion of our Company, but I am afraid it was not so much that that carried them thither, as curiosity to see the place where *Hercules* had been.

From

From thence turning to the right, we went to see the stately Pillars, and magnificent Portail remaining of the Palace of *Adrian*; the common people call it *Didascalion*. The Emperour *Adrian* having turned it into a *Gymnasion*, had spared no cost either in the choice of his Marble, or the gilding and decoration of the Seeling and Wainscot; and when finished he put into it the Library of *Pisistrates*, who was the first that ever made so accurate a collection of Books: and to speak truth never poor Books made so many peregrinations. *Xerxes* carried them first into *Persia*, from whence, a long time after, *Seleucus Nicanor* returned them to *Athens*; in the days of *Sylla* they transmigrated to *Rome*, but could not rest there, for *Adrian* sent them back to adorn his *Gymnasion*.

Near these Pillars we saw the *Ta Mni-mouria* or Cemetery of the *Turks*, and on one side, the rubbish of the Temple of *Juno*, being the remains of a large one built by *Adrian*, and dedicated in common to *Juno* and *Jupiter*, it was called *Pan-Hellenien*, and is at present a *Greek Church*.

Hard by there was a little Plain where the *Turks* used to gallop their Horses, which minds me of a story of Father *Lewis*, who as I told you before, had been a Lieutenant

nant Colonel, and as good a Horseman as was in the Army. This good Father returning one day from *Medelli* on Horseback, booted and spur'd, and with a long *Greek* Vest over his habit (which is permitted when their Mission appoints them any extraordinary Voyage) passing over this place, he saw a mad-headed furious *Jade* throw five or six *Turks* one after another, and all of them reputed very good Jockies. The *Sardar*, *Vaywood*, and several *Cheliby's* were by. The Father could not but smile, and the *Vaywood* observing it, asked him if in *France* their Horsemen were better: The poor Father answered with another smile, which being looked upon as a contempt of their Skill, and a defiance of their Nation, the *Cheliby's* were nettled, and cried out to have the *Caloger* get up: The whole company concur'd, and nothing could serve, but he must immediately mount, not doubting but the Horse would serve him in the same kind, and that in a short time they should see his divinity upon the ground. The Father pretended to excuse himself, but the *Sardar* was the more obstinate: I cannot say but in despite of the mortification of his Order, the good man might have some little vanity upon him, and be touched too much for the reputation

putation of his Countrymen. Be it how it will, he alighted from his own, and mounting the mad Horse, he Gallop'd and chang'd, rid him all the Airs of an Academy, and all the Exercises of the Army, and, contrary to the expectation of the *Turks*, mastered him with so much comeliness and dexterity, that the *Vaywood* telling the *Cheliby's* he had been a Souldier, and made several Campagnes in his own Country, they called him ever after the *Colonel Calogger*.

We came home the sooner, that after dinner we might take a larger walk, and we began it by the great Street called *Ceramicus* or *Basar*, which at this day is the fairest in the City: It took its name from *Hercules Ceramos*, the Son of *Ariana* and *Bacchus*. But for the *Vicus Ceramicus* in the Suburbs as you go along to the *Academy*, it was called so from the Pot-makers that lived in that *Faubourg*, as the *Greek* word implies.

Our *Janizary* carried us into the *Pantheon* which stands on one side of this Street: I thought it much more magnificent than the *Rotund* at *Rome*, which was also a *Pantheon*, and built by *Agrippa*: That at *Athens* was built above Six-score years after by the Emperour *Adrian*. For

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a long time it was a *Greek* Church dedicated to the Virgin *Mary* by the name of *Panagia*, but it is since turned into a *Mosque* by the *Turks*. There were two very fine Horses of the work of *Praxatiles* which *Adrian* caused to be set up; they are still to be seen, but they begin to decay, and must ere long yield like other things to the mischievousness of time.

The *Porticoes* that of old time ran along from thence to the Gate of *Dypilon*, were remarkable for nothing more than for being the Walk and Rendezvous of all the Prostitutes of the Town, many of whose names are with the names of their Gallants written upon their Pillars and Walls; of which you may see more in the Dialogues of *Lucian*.

The *Bazar*, formerly the Market-place of the *Ceramique*, is still in that Street; in the middle of which there is a little Hall, with a Fountain on one side of it. On the ground where the Hall is built, there stood anciently an Altar consecrated to *Mercy*, and at a little distance another called *Dodecatheon*, being dedicated to twelve Gods. On one side of the *Dodecatheon* was their *Cyclos* or place where they sold their Prisoners of War.

The



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The richest of the Inhabitants, and particularly their *Vecchiados* have their houses near this Bazar. The House of *Dimitrios Beninzellos* is on one side of the *Pantheon*: The House of his Brother *Janis Beninzellos* is over against it. I had the curiosity to see the Lodgings of *Stamatis Calchondilos*, in memory of the famous Historian *Laonicus Calchondilos* who was an *Athenian*, and of the same Family. This *Stamatis* is one of the *Vecchiados*, and rich; but the rest of his Relations are very poor men, and one of them a Taylor in the Town.

The publick Butchery separates the Bazar from another great Market-place, which the Ancients called simply *Agora*; but touching upon the two Streets of *Colonos* and *Colytos*, the two ends of it were called by their Names. There is an excellent Statue to be seen in it, it is called *Agoræus*, much like the Statue of the same *Mercury* before the *Poesile*: At present this *Agora* is called the *Cadi's Place*, because he has a House there himself, and his *Seraglio* looks out upon it.

Over against this Place stands the *Catholican* which the *Christians* call their Cathedral, or Archiepiscopal Church. It is not much greater than the Church of St. In-

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*nocentis* in *Paris*. The *Caloger Damaskinos* is one of its principal Dignitaries, being Grand Vicar to the Archbishop. Tradition tells us that this *Catholicon* was a Temple dedicated to *Vulcan*, and the same that was consecrated promiscuously to *Vulcan* and *Minerva*: *Minerva* had a Statue in it with blew Eyes, of the same colour with the Waves of the Sea, because, as *Plutarch* affirms, she was thought to be *Neptune's* Daughter. *St. Austin* tells us of a Child exposed in this Temple, and of a Dragon that hugg'd and defended it: *Plato* says that the Souldiers listed in *Athena* for their Wars, had their Quarter in this place.

In a direct line from the *Catholicon*, over against the *Cadi's* Place, stands the *Phylaki*, or publick Prison. The Temple of *Venus Urania* stands behind the *Phylaki*, and is turned into a *Mosque*. It was no little satisfaction to us, to find the situation of all these Buildings exactly to the description we met withal in the old *Athenian* Orators; for you must not imagine that only their Historians make mention of them. As we never went to see any quarter of the Town till we had considered and studied it very well in our Chamber; it was, we thought, very pleasant to hear us as soon as

we came near any place, to tell one another This is such a Temple; this such a Building; and this such a Ruine; and our great satisfaction was to hit generally right.

The *Colytos* is a quarter below the *Cadi's* place, and stands towards the South; *Plata*, and that great *Misanthropos Timon* were born in it: *Eschines* the Oratour, contemporary with *Demosthenes*, lived in it: You may see in *Plutarch* the ingenious answer of *Demosthenes* when he accused *Demades* the Orator for having been taken in Adultery in the *Colytos*. *Tertullian* has a considerable observation of this place; he tells us that Children do sooner learn to speak there, than any where else; and *Philostatus* affirms that they are generally born handsomer and more beautiful there, for which reason they are called the delights of Greece: I astonished the Inhabitants when I told them these things; but as to the beauty of their Children, Experience does at this day confirm the testimony of the Ancients.

And thus I have brought you through a quarter, of which *Pausanias* has not mentioned a word, no more than of that of *Melita* which came so near the *Colytos* that there was nothing but a Pillar that distinguished them. It was the Nymph *Melita*, one of *Her-*

*erles* his Mistresses that gave that name to that place, in which there was a Temple consecrated to *Hercules*, and an excellent Statue of him done by the famous *Gelidas*, who was *Phidias* his Master. Besides that, there were likewise three other Temples, one dedicated to *Diana*, surnamed *Aristobula*, and built by *Themistocles*; another to *Heros Melanippos* the Son of *Theseus*; and the third to *Heros Eurysaces* the son of *Ajax*, from which *Eurysaces Alcibiades* was descended.

Finding in this quarter several Greek Churches, and particularly two Convents of *Calogers*, or Religious of the Order of *St. Basilian*, we were very inquisitive whether none of them were built upon the ruins of some of these Temples, but tradition failed us, and we could not have that satisfaction which we found in other places, where examining the Cornishes and Chapters, and Friezes betwixt the Pillars, we found sometimes Eagles, sometimes Thunderbolts, as the symbols of *Jupiter*; sometimes Serpents and Clubs as the symbols of *Hercules*; Harps of *Apollo*, and so of the rest; but here we could find nothing of them: However we were assured that there was the Palace of *Themistocles*; that *Epicturus* and *Photion* had their Houses there;

and

and History tells us of a great Building where where those persons assembled who prepared any thing for the Stage.

The other ancient quarter called *Colonos*, is near the *Melita*, and divided only by a large *Portico* called *Macra Stoa*, because composed of five others joined together. In this *Colonos* it was that anciently the old Artificers and such people lived as wrought for the publick; for which reason it was likewise called *Misthi-*; but without the Town there was another *Colonos*, called *Hippios*, which the Translators of *Pausanias* call *Equestre jugum*; it is below *Zenon's* School, and Eastward of the *Academy*; from thence we directed our walk towards Mount *Pentelicus*; and by the way

We passed by an ancient Gate they call *Pile Hippades*, or the *Horse Gate*, because in that *Colonos Hippios* there were store of Horses to be lett: On the right and we left the ruins of a magnificent Aquæduct, begun of old by *Adrian*, and finished by his successor *Antoninus Pius*; This Aquæduct served for conveyance of water from the *Didascalion* to *Adrian's* Palace.

In the way from hence to *Raphiti*, not far from this Aquæduct, on the right hand

we saw the place where stood the ancient Gate of *Acharnae*; and more to the South the Gate of *Melita*, which they called *Pyla Melitides*; beyond which Gate lay the *Faubourg* of *Cela*, where were the Tombs of *Cimon* and *Thucydides*.

The *Colonos Hippios* seemed a very pleasant place to us; *Pausanias* only names it, without any mention of four remarkable Temples to be seen there: one of *Venus*, another of *Neptune*, a third of *Prometheus*, and fourth of the *Eumenides* or infernal Furies. In this last it was that *Oedipus* took Sanctuary, when full of remorse for his Patricide and incestuous Marriage; he betook himself thither to implore the mercy of the *Athenians*, who received him with their natural hospitality.

At the foot of the Mount *Pentelicus* we found an old reservoir of waters that were conveyed by the Aqueduct to the Palace of *Adrian*: We found a Spring there whose waters were very pleasant, and of more than ordinary freshness, they called it *Brisis* or *Prisis*, for they pronounce both ways: the Mount *Pentelicus* they call *To Vouni ton Agion Georgion*; but they pronounce *Abyou* for *Agyou*, and *Hyorion* for *Georgion*.

We ascended the Mountain but slowly, because our Physician entertained us as we went along with a discourse upon the several Simples and Plants which grew there in great excellence: We saw also the Quarries, out of which was taken a great part of the Marble employed in adorning the City of old. Upon any great Rain the fall of Water from this Mountain was very great; and searching for the Chancel of the Torrent called *Cycloborus*, we found three or four that were dry, and probably all of them that which we looked for, because if we will believe the Poet *Aristophanes*, that Torrent did frequently change its Chancel, and run down with a more than ordinary noise. Upon the top of the Mountain there was a Chapel called *Agios Georgios* governed by a *Caloger*; the Chapel stands in the place where *Pausanias* tells us there was anciently a Statue of *Pallas*. The common people at this day do by mistake attribute that to this Statue, which Antiquity with more justice ascribes to the Statue of *Pallas* in the Castle, *viz.* that on the top of her lance she carried a Banner that might be discerned as far as the *Cape de Colones*. This Chapel is a place of devotion for the *Athenians*, to which they often repair in Pilgrimage. From this Mountain we di-

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discovered with ease the whole circumference both of the Old and New *Athens*: And casting our eyes upon two or three Monasteries of the order of *St. Basil*, not far from the Mount *Hymetta*, and upon certain Villages upon the roads to *Thebes* and *Megara*, one of our Company pointing us to a Mountain about a League off, acquainted us that that was the Mountain which the Ancients called *Icaria*, at the foot of which there was a Town call'd by that name where the first Comedy was invented. This put it into our heads to Visit the next morning the Theatre of *Bacchus*, and thereupon coming down from Mount *Pentelicus*, we entertained our selves with the consideration of the Village of *Icaria*,

It is most certain the inhabitants of this Town were the first inventors of Comedy: *Icarinus*, Lord of the Mannor, and famous for being the first Planter of *Vines* in those parts, having one day caused his people to fley a Goat that he took spoiling his Grapes, he caused the Skin to be blown up, and giving it to the Peasants, they in merriment leaped and skipped upon it having dressed themselves with Vine leaves, and besmear'd their faces with the Lees of Wine: Which sort of Dancing grew to a custom in Vintage time, and was used in all the



the neighbouring Villages: and the fumes of the new Wines having at such times an ill-effect upon their brains, because it often happened that they were ill treated by the rich Citizens of *Athens*, who had lands in the said Towns; the Peasants took the opportunity of these Feasts to affront and retaliate upon their adversaries. When night came, attended by throngs of people that this divertisement had drawn together; they marcht along together in a tumult to inveigh and clamor against those who had done them any injury, advancing to their very doors, and upbraiding them publickly: Those who had authority in those Villages failed not the next Morning to inquire into the Riot, and to commence an Action against all those who were so enormous the night before; and commonly the tumult ceased either for fear of punishment, or shame. This expedient succeeding so well in the Country, and appearing a good remedy against those disorders, the same custom was taken up in *Athens*: The Rendezvous or Confluence of common people was generally in a *Medow* called *Leneon* in the quarter called *Lymnae*; and because it was near the Ancient Temple of *Bacchus*, by degrees these kind of Pranks grew into the ceremonies of Religion,

gion, became part of their divine worship, and by little and little to be a particular part in the Festivals of that God. As occasion served they continued their invectives (under that pretence) against such as had offered them Violence. At length the Poets took up the same Method to upbraid particular vices, or to turn their follies into ridicule: Then it was that the *Athenians* withdrew their representations from their Market place; and Exhibited them in a large Room which they called a *Theatre*, and dedicated it to *Bacchus*, to instruct Posterity, that it was the Vintage time that gave the first occasion to Comedies. At first their whole action was performed by the *Chorus*, which was the whole body of their Musick both instrumental and vocal. *Thespis* the Poet was the first man who, dissatisfied with the singing of the *Chorus*, brought in one Actor, with the natural way of recitation: And *Eschylus* much offended to see one person ingross the whole Play, brought up the way of conversation, and exhibited two Actors upon the Stage. The Poet *Cratinus* introduced three; and afterwards their number was advanced to five, which was the reason they divided their whole Play into five Acts. Then was the whole action

as performed betwixt the *Comedians*, the  
*Mimicks*, the *Chorus*, and the symphony  
 or Musick: and the whole show seen upon  
 two Elevations or Platforms, which served  
 as Posts or particular places for the several  
 persons: The *Comedians* Quarter was  
 called *Proscenion*, and was peculiar to  
 them: The other was in common, and call-  
 ed sometimes the *Orchestra*, and sometimes  
 the *Logeon*. There were five intervals be-  
 twixt the five Acts, in which the Specta-  
 tors were entertained either by the *Chorus*,  
 or the *Mimicks*. The word *Mime* was used  
 promiscuously for the name of the Poem,  
 or for the Actor who danced as he recited,  
 and made his postures and gesticulations as  
 he was prompted by the subject. Some-  
 times the *Mime* was called *Pantomime*,  
 which is but a term of exaggeration that  
 puts greater force upon the thing, for *Mi-  
 mos* is an Imitator, and *Pantomimos* is an  
 imitator of every thing. Sometimes their  
 representations were Heroick, to excite to  
 generosity, but for the most part they were  
 upon amorous Intrigues, and criminal pro-  
 stitutions: At such times their Dances were  
 lascivious, their Gestures indecent, and  
 their Songs immodest, according to the ob-  
 scenity of the subject, in so much that the  
*Orchestra* began to be infamous. But a-  
 bove

above all, none was so impudent as the Dancer they called *Lamprotera*, in which they not only danced stark naked, but added the filthiness of words to the effrontery of their postures: So that though the *Proscenion* was not guilty of these impurities, yet it became disgustful to the adversaries of Comedy, who were not willing to distinguish it from the *Orchestra*; whereby the *Comedian* has suffered much among those who will not allow any difference betwixt him and the *Mimick*; but the *Proscenion* may easily be justified; for we need no more but cast our eyes upon the Tragedies transmitted by the Ancients, and we shall see that in the action of those heroick parts it is impossible the *Comedian* should introduce that baseness of Gesture, or be guilty of a dissolute Dance, in so magnificent a matter. And if in time that Corruption has crept into Comedy, if sordid expressions have mingled with good instruction, and scandal gone along with their documents, it does but infer that few things are so pure, but they are subject to be altered, and those that are altered may by good customs be rectified again. And indeed we are not to admire if *St. Cyprian* and other Fathers of the Church declaim against Stage-plays, and on the other side *Thomas Aquinas*, *Ar-*

toninus,

*Arminius*, Cardinal *Cajetan* and *Raynerius* do magnifie the use of them, seeing both sides have spoke according to the different ways of writing in their several times.

These are the reflections with which the sight of *Icaria* inspired us; and indeed Comedy being a thing which originally we received from *Athens*, it was but reasonable we should consider whether it was proportionable to the other great faculties that we derived from thence; and whether we were not justly to admire that wisdom and contrivance which invented so pleasant a way of relaxing our cares, diverting the activity of our Spirits, and sweetning our ferocity and moroseness by the concourse and society of Spectacles.

On Friday the 26. of April, in the morning we took a large Breakfast by way of precaution against the long walk which we proposed to our selves. Besides that, our Janizary had sent two men before to attend us at the Fountain of *Enneacrunas* with more belly-timber, and two or three lusty Flasks of *Lepanthe* Wine, esteemed the best in those parts. These Flasks among the *Athenians* are a kind of Glas-bottles that hold each of them three or four pints. The *Venetian* calls them *Bosse's*; but our common Bottles the *Athenians* call *Laghe-*  
Our

Our *Janizary* carried us first into the Chief Monastery of the *Calogers*, but without his Interest we had never been admitted into their Church : Their Church is one of the best buildings in *Athens*, and the *Calogers* have a particular care of it. There are many Shoemakers in the street where this Monastery stands, in the midst of which there is an excellent Fountain. Behind this Shoemakers-row stands the house of *Baptista Janis Traperi*, a Native of *Chio*, and Interpreter to the *French* Consul. This Interpreter is one of the subtlest and most dangerous Wits in the whole *Levant* : He is a *Turk* among the *Turks*, *Greek* among the *Greeks*, *Franc* among the *Francs*, and hypocritical with all the world : In matters of Commerce, he is particularly intelligent ; never tells the mystery and bottom of his affairs to any body, to make himself necessary the longer ; and indeed that necessity has preserved him a hundred times both from the *Kangiar* and poison. He has two Brothers in *Athens* not altogether so rich, but of better reputation. The Consul is as happy in his *Janizary* as in his *Dragoman*, for he has got a true Soker that will drink more Wine than four of our *Mahometans* of *Provence*, and his Wine is nothing so good. This honest *Mahometan* is called

*Ibrahim*

*Arabic* *Bassa*, but you must not think that with such a fellow the word *Bassa* passes for a Title of Honour.

The house of the old Archbishop is over against this Monastery, over which he has the superintendence, for besides him they have no Superiour: Their habit is black, and their subsistence partly from their Foundation, and partly from what they earn with their needle; but should that fail them, the charity of their neighbours would not, for in that Town no body begs; if any be indigent, some body or other takes him home to his house, and there is never an Hospital there in *Athens*.

Some of our Travellers are to blame, and treat their character not to be believed when they report that the *Calogers* of *Athens* are extravagant and irregular; certainly they have taken that scandal from the *Turks*, or some other Libertines of that Country, and we our selves are not free from such sort of calumniators with us.

About two hundred paces from this Monastery they shewed us a little house, where not long before an accident happened that shewes the Piety of the *Athenians*, and proves that the Zeal of Christianity is not more fervent among the Ecclesiasticks than among the Laity of that Town. There lived

lived in that house a good Man and his Wife, who had only one Son of about ten or twelve years of Age, but excellently handsom, and very well educated. The *Turkish* Commissioners that raised their *tribute of Children*, put this Boy down for one into their List : the Father and Mother were poor people, and had not wherewithall to ransom their Son (for in *Athens* that is one of their priviledges, and any man who is able, has liberty to redeem his Children) terrified with this misfortune, they conveyed away their Child, but the *Turks* seized the Father in the Sons stead, and to force him to discover, they clapt him in irons : The poor Woman followed after her Husband, crying and lamenting as if she were mad ; the *Turks* turned back and beat her, her Husband comforted her what he could, beg'd of her to be contented, and to return to her Family. The Son understanding how his Parents were used, came home to his Mother, and with tears in his eyes, *Do you suspect my courage dear Mother ?* said he, *I will after my Father, and save his life though with the loss of my own :* The Mother overwhelmed with grief, and divided cruelly betwixt her Husband and her Son, knew not what to advise, but at length leaving him to himself



self, he came to the Commissioners of the Tribute, and told them, *If the service of the Sultan be the only thing in question, I will readily lay down my life at his feet; but my Religion I cannot change, nor is it necessary, for perhaps I may serve him as a Christian, as well as any of your Agemoglans.* The Commissioners cox'd him, and caress'd him; He desired his Father might be discharged, and having kiss'd and embrac'd him, presented himself to the Irons, speaking still with great reverence to our Religion, and reflection upon the *Turkish*: persisting so eagerly in that discourse, the *Turks* began to be angry, but still endeavour'd to reclaim him; however he continued firm to his Principles, declared, and repeated it over and over, that he would dye a Christian; and remained so positive, that the *Turks* fell into a rage, and upbraided him with blasphemy, and having accused him of it, and made some formal process before the *Padi* to countenance their cruelty, they cut the poor Child to pieces with their Swords in the middle of the *Bazar*.

This occasion presenting it self, I shall give you the Relation of the Zeal and Piety of a Young *Athenian* Damoisel; that at the same time you may have a double Example, and be satisfied of the Virtue as well of one as the other.

T

This

This Virgin was one of the handsomest in all *Athens*, and yet her prudence and sagacity was greater than her beauty : From her minority she had alwayes expressed a great deal of Devotion, and yet she durst not follow its motions, which prompted her exceedingly to the Church. For apprehending the insolence of some *Turk* as she passed thorow the streets, she went thither seldomer than otherwise she would have done ; and the truth is, when ever they appear, the *Turks* will take the first opportunity to accost them. In spite of her caution, a spruce young *Turk* got a sight one day of this Virgin, and fell in love with her ; having made his address to no purpose ; as he lost his labour, he lost his patience with it, and conspired with certain of his Accomplices like himself, to gain her by force. They have a certain Feast (like our Easter) which they call *Bairam Contzong*, at which time, having more freedom of debaucherie than ordinary, they resolved to put their designs in practice, and accordingly entred by force into the young *Athenians* house, who was at home along with no body but her Mother who was a Widow : In apprehension of their violence, they both of them cry'd out as soon as they saw them, but no body came into their re-

scue ;

scue; for, besides that, during the liberty of  
 the *Bairam*, the *Christians* do generally  
 keep themselves close, their house was in a  
 by-place, and somewhat out of the way:  
 The resistance, and refractoriness of this  
 young Damoisel enraged them to such a de-  
 gree, that finding their importunity unsuc-  
 cessful they fell to blows, and gave her se-  
 ven or eight stabs with a poinard: that  
 which was most admirable in the passage,  
 was, that still as they stab'd, she presented  
 her face, as if she had been desirous to be  
 wounded there, to ruine that part which  
 had caused such extravagant passion in those  
 Brutes: They left her for dead, and 'tis  
 reported that the only thing that recovered  
 her, was the joy she conceived to find her  
 self disfigured beyond any such influence  
 for the future: But the Assassines were  
 glad to fly, and never appeared since; for  
 complaint was made to the *Keslar-Agasi*,  
 who would without all doubt have punish-  
 ed them severely. Since this accident, in  
 all the Families of *Athens*, (both *Turk* and  
*Christian*) no discourse is held among the  
 young Maidens, but up comes this story;  
 and the good women have no better lesson  
 to teach their Daughters, than to imitate  
 this Damoisel; nor better memorial for  
 them, than to show them the scars of her  
 face.

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face. When we were in *Athens*, the poor Girl was living in the Isle of *Engia*,

If the Christian Religion was not sufficient to move these *Athenian* Damoisels to Chastity, the fear of punishment would do it effectually. Those who are defective that way, are condemned to be sold for slaves, and upon conviction 'tis not easie to escape. 'Tis the *Cadi's* interest to see that Law strictly executed, for the profit is his, and upon the least accusation he causes them to be inspected by the Midwives : Not but there are wayes of evading it, and a thousand artifices are found out to prevent their slavery ; sometimes the Confessor intercedes, and suggesting the danger of their turning *Mahumetans*, abates the rigour of their Laws, and conceals the dishonour of their Families. In a word, in all *Greece* manifest immodesty is no where so severely punished as in *Athens*.

The Virgins in *Athens* are generally handsom, witty, and vindicative ; you may judge what they were formerly, by the single example of *Thais*, who followed *Alexander* the Great in his Expedition into *Persia* : Being with that Monarch one day when he was in a good humour, she proposed to him to burn the Palace-Royal at *Persepolis*, and was so plain as to profess a desire

desire of putting fire to it her self, that the world might say, that the very Damoisels which attended in his Conquests in *Persia*, had revenged the burning at *Athens*, when of old it was set on fire by *Xerxes*; and her beauty and eloquence so far recommended her ambition, that she was gratified in her motion, and the Palace set on fire that very night.

Our curiosity carried us from thence, out of the Castle to the Southward betwixt the *Phalerum* and the *Porto-Lione*, where was anciently the old City of *Athens*, called by way of excellence *Asti*, or the *City*, the foundation of which, according to the testimony of *Pliny*, began there. The two Brothers, *Euryalus* and *Hyperbius* were the first who built houses there, before which time they were lodged in *Grottos*, still to be seen at the foot of the Castle. The quarters of *Lymne*, *Coepi*, *Diomea*, *Cynosarges*, and *Alopece* are still on that side, and were all we saw that Walk.

We returned by the Temple of *Jupiter*, and keeping still by the foot of the Castle, we passed behind the house where the Jesuites had formerly their retreat, and on our right hand we saw the remains of a building, at present called, *To Palati tou Themistocles*, or *Themistocles* his Palace.

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Among the Ancients there was nothing could give Authority to the Modern Appellation, for by them it was called the Palace of the five hundred, which was the number of Select Men chosen every year by the Ten Tribes of *Attica*, each Tribe naming fifty, who alternatively, and according to the rank of their several Tribes had the supreme management of affairs for five and thirty dayes together, and their Court being held in the place called *Prytane*, gave the name of *Prytanes* to the said fifty Senators.

*Cajetan*, Drogoman to the Consul *Giraud*, had his Lodgings in this Palace of *Themistocles*. A little beyond it we saw the Temple of *Neptune*, a very admirable Structure. Of the three Temples Dedicated anciently to that God, we could meet nothing that could assure us whether this was the *Elates*, the *Cynades* or *Asphalins*. It is at present a Greek Church, govern'd by the Caloger *Damaskinos*, whose house being hard by, and upon the brow of a Rock, is the highest in the whole City. 'Tis reported, that many rare Manuscripts are kept in that house.

Near the Temple of *Neptune* there is a Fountain of the same name, whose waters are turned for the benefit of the Castle:

From

From thence we came into the *Vicus Ceramicus*, where we saw on our right hand the place where formerly stood the *Leocorion*, or Monument of *Leos*, who having sacrificed his Daughters for the safety of the publick, deserved well to have a Tomb in the City. Facing about to the left, we saw the ruins of a magnificent Building, called the *Kings Portico*, that is to say, the *Portico* of the King of the Sacrifices, or the second of the *Archontes*. The *Portico* of *Jupiter Elutherion* was behind it, and *Eudaneon*, or the Tomb of *Heros Eudanos* was hard by, which *Eudanos* was surnamed *Angelos* the Son of *Neptune*. Thence towards the Castle, we observed the *Metroon* or Chapel of the Mother of the Gods, in which place died *Lycurgus* the Son of *Lycophron*, as famous in *Athens*, as the Legislator *Lycurgus* was in *Sparta*.

The *Barathron* or *Orygma*, that famous dungeon into which their criminals were tumbled, was behind that *Metroon* at the foot of a steep Rock in the Castle; and near the *Barathron*, was the Tribunal called *Parabyssus*, in which only small Causes were tried; and that Court consisted of eleven Judges: The nearness of this Court to the *Barathron* (which was an ignominious place) was the occasion that some Authors

have said, that the *Parabythus* stood in a vile and abominable place. At small distance from the Kings *Portico*, we saw the *Bucoleon* or Court where the King of the Sacrifices had his Tribunal : Not far from that we saw the ruins of a small Chapel, called *Agios Dionysios*, where Mass is said constantly upon Saint *Denis* his day. To restore that Chapel one would have need not only of Money, but good interest at the *Port*; where they suffer Christians to repair their Churches, they will not suffer them to rebuild them when they are down: This Chapel joyns to the Archbishops Palace, which they pretend was the Palace of Saint *Denis*. The place is very pleasant, and is the lodgings of the Archbishop and five *Calogers* that make up his whole Family. They shew us a Well there, which among the Christians is in great Veneration, because as their tradition tells them, Saint *Paul* was a prisoner in it, and rescued by the Authority of Saint *Denis*.

Not far from the ruins of the *Prytaneum* we saw the Court where the fifty Senators Assembled who had the Administration of the Publick Affairs: The perpetual Fire was kept there. The Laws of *Solon* were there *in deposito*, and such illustrious men as had done any signal service for their Country



Country were maintained there, and their Posterity at the Publick Charge.

On the right hand towards the Temple of *Theseus*, there was a Grove dedicated to the *Heroina Aglaura* daughter to King *Cecrops*, and behind the Grove was a field Consecrated to *Famine*; the field was called *Limonpedion*. Formerly the Gate called *Hiera* stood at the end of this field: *Hiera* is as much as sacred, and it was called so, because it was the way to *Eleusis*, by which they passed in their famous Procession belonging to the mysteries of *Ceres*. In this place they had erected a fair Statue of *Anthemocritus*, for whom they had also set up a Tomb by the Gate *Dipylon*. Without the Port *Hiera* was anciently a large *Faubourg*, whose ruins are still visible. It was called *Hiera Siki*, or the *Holy Fig-tree*; and the way to *Eleusis* was called *Hiera Odos*. —

The Port *Dipylon* lies Eastward of the *Hiera*, and betwixt them is another called the *Ceramick Postern*; not far from whence is a place called *Oenos*, where they sold their Wine, which gave it its denomination; for in *Athens* most of their chief streets are called from the principal Commodities that are sold there. That space of the old Town that lies betwixt *Dipylon* and the  
*Ceramick*

*Ceramick* Postern, was called *Oeon* or the Desert, because, though it butted upon the *Ceramicus*, yet no part of the great affluence of people that passed there could be seen. The Famous Temple of *Anaceon* was not far off, which was Consecrated to *Castor* and *Pollux* by the name of *Dioscures*. Formerly Slaves were sold in it, and when *Pisistrates* disarmed the *Athenians*, he caused them to assemble in that place.

Westward of the *Porte Hiera* was the *Pyraeum*, and the part of the Town between them, was called *Heptachalcon*, through which *Sylla* came when he surprized *Athenians*.

We contented our selves to view all this from a little Hill near the Arch-Bishop's Palace, without troubling our selves to go to them: that day we thought of nothing but running from one place to another, as if we had intended that way to have tyred our curiosity; besides, people are quickly satisfied where nothing but ruins are to be seen.

Advancing from thence towards the ancient Gate called *Pyraeum*, we saw several *Portico's*; that of *Attalus* where the *Romans* erected a particular Court, and called it by their own name: The *Portico* of *Trachon* called by *Aristophanes* *Alphiton* Street because

because they sold Meal in it: In it there was an excellent Picture of *Helen* drawn by *Zeuxis*. The Chapel of *Heros Chalodos* (of which *Plutarch* speaks in the life of *Thebes*) was not far off, and by it a house where we saw several Statues of Potters Earth, and among the rest the Statue of *Amphiſtyon* King of *Athens*. We saw likewise where stood the house of *Polytion*, remarkable for the libertinisme of *Alcibiades* when he prophaned the Mysteries of *Ceres* with the young Debauchees of the Town: In process of time this house was turned into a Temple and dedicated to *Bacchus*.

Not far off was a *Gymnasium* of *Mercurius*, with a Porticoe and Market-place of the same name; and because nothing of Antiquity ought (at least in my fancy) to be lost, and the least observation is to be recorded in that case; it is not amiss to let you know that near the *Portico* there are to be seen the ruins of a large *Couréon* or Barbars Shop, of which *Lysias* makes mention.

Behind this *Portico*, is the Garden of *Meletanthus* the Philosopher, in which Garden the Orator *Lycurgus* was buried; a little beyond we saw Statues representing a Combat betwixt *Neptune* and the Giant *Polybot*:

*bot*: Not far from the *Port du Pyræum* we saw a Temple, considerable only for some certain Statues of *Praxitiles* his work; from thence we went to the *Pompeon*, which is the place where they deposite all the Implements and Utensils belonging to their publick solemnities. Beyond that Gate there is a Tomb adorned with the Statue of a Horseman, by *Praxitiles* own hand.

The old *Pyræum* Gate was twice Musquet shot from where the new one stands now. From thence we turned towards the Castle, following a Path on the right hand that led us towards the ruines of the Temple of *Jupiter Olympicus*. *Titus Livius* has very elegantly expressed its magnificence in these, *Templum unum in terris inchoatum pro magnitudine Dei: The only Temple in the world begun with proportion to the Grandeur of a God*. But it was not finished in his days, for the greatness of the design kept it unfinished for above seven hundred years, though several Kings contributed largely to have it finished; the Emperour *Adrian* perfected it at last, at the expence of more than nine Millions. Its circumference was about half a mile, and in its whole extent scarce a place but was embellished with some excellent Statue, more valuable

valuable for the curiosity of the work, than for the Gold or Ivory which had been prodigally lavished upon them.

There was also to be seen the Temple of *Saturn* and *Rhea*; the Grove of *Olympia*, and a Ditch that has been famous ever since *Ducalion's* Flood; for it is from tradition believed that the waters of that deluge were carried off through that, and they fancy it the more credible, because there is *Ducalion's* Tomb hard by. There is also the house of *Morychia*, and another of *Charmidas*, who was a man of a most prodigious memory.

Southward of this Temple stood another dedicated to *Apollo* and called *Delphinion*; it was also a Court that took cognizance of, and judged finally in Causes where Murder was evidently committed and confessed, but justified to have been done according to Law. The old Port of *Egeus* was hard by, and his Palace not far off: A little lower was the Quarter called *Coepi* or the Gardens, where there was to be seen a Statue of *Venus* of *Alcamenes* his making; in the opinion of *Phidias*, the choicest of his work, and esteemed rather a Miracle than a Master-piece. There was likewise a Temple dedicated to *Venus Urania*, and by it, another to *Euclaea*, another to

to *Proserpine*, and another to *Ceres*, which last was called by way of excellence *Elenision*, because the Grand Mysteries of that Goddess were celebrated there, in which only women were assistant, though several of the Ceremonies were very licentious: You may read elsewhere (if you please) the Intrigues betwixt *Ceres*, *Baubo*, and *Bacchus*, which made a great part of the representation in that solemnity.

One thing is remarkable in the Quarter called *Asti*, that it is so full of Temples, and Monuments of Piety, that there is scarce room for private Houses: You have something like it in *Paris*; from the *Palais* to *Nostre Dame* (which lies as it were in the Arms of the *Seine* that runs of each side of it) the Churches are so thick, as almost to touch one another: You may number them at your leisure.

To the Eastward of the Temple dedicated to *Jupiter Olympicus*, there was another dedicated to *Lucina*, called by the Greeks *Elithia*, and another to *Serapis*. The place where *Theseus* and *Pyrrhous* swore amity, was not far from it. The Street of the Sacred *Tripods* ran from thence to the *Prytaneum*, and crossed another place called also the Sacred *Tripods*, in which there had been a stately Temple of the same name, adorned

adorned with the Statue of a Satyr, one of the most excellent of *Praxitiles* his pieces; as will appear by this following Story. *Praxitiles* was enamour'd of the incomparable *Phryne*, who for a long time employ'd all her entreaties and careffes to make him tell her which was the best piece he ever had made; not being able to prevail that way, she got it out of him by an artifice. She corrupted one of his Servants, and obtained of him to come running in to him in a great fright, and surprize *Praxitiles* with the news, that his Work-house had been on fire, but that only a certain number of his Pictures were burned: In extraordinary discomposure *Praxitiles* cryed out, Unhappy man that I am, I am utterly undone, if either my *Satyr* or *Cupid* be among them. *Phryne* had her design, to settle his mind, told him it was but a trick of hers, and having taken his *Cupid* for her self, he dedicated his *Satyr* to *Bacchus*.

In this Street there was formerly a triangular Market-place, in which there stood a Court or Tribunal, called in those days *Trigonon*, and at some distance Southward of the *Prytaneum* there were three other Tribunals that had been anciently very famous.

I cannot more properly compare the proximity of these Tribunals than to those in *Paris*, where you have three sovereign, and several inferior Courts within the circumference of the *Palais*.

One of these three Courts in *Asti* was called *Heliaa*; which was so much frequented by the *Athenians*, and had so many Causes pleaded in it, that the other Courts were many times obliged to remove thither: It was an open Court, as is implied by the name; for *Heliaa* in *Greek*, is the same that *Sub Dio* was among the *Romans*. The second was called *Strategion*, and was the place where the *Archontes* sat: and the third was called *Thesmothesion*, because the six last *Archontes* presided there, and as I said before, called themselves *Thesmothetes*.

To the Eastward of these Courts we saw the Statues of the ten *Eponymes*, who were the Ten Heroes that did anciently denominate the several Tribes of the Country of *Attica*: For the first of the *Archontes*, that is to say he who presided in the *Strategion*, called himself *Eponyme*.

Behind the Statue of these ancient *Eponymes* was a place called *Tholus*, where the *Prytaneis* made their solemn Sacrifices, and by it (passing by the Castle) we saw the Temple of *Mars*. The



The wall of the Castle behind the ground where this Temple stood, was properly that part which they called *Cimonion*, or the South wall, where formerly was to be seen *Medusa's* head, and *Jupiter's* Buckler called *Agys*.

In the Rock beneath it we saw the Vault, where stood the *Tripes* consecrated to *Apollo* and *Diana*: A little farther we saw several other Caverns, into which the poor Shepherds hurry their Flocks upon any alarm or apprehension of the *Corfairs* landing.

Not far from thence were the ruins of the *Odeon* or *Musick Schools*, a magnificent Building formerly, where many eminent *Musicians* have contended for the Prize that was allowed by that Republick to the most skilful among them: and within a small distance there was anciently a Market-place where they sold Meal, and a Court or Tribunal where many times the *Archons* heard Causes.

In his Wars with *Mithridates*, when *Syl-* threatened *Athens* with a Siege; the seditious *Aristion* burned all the Wood-work of the *Odeon*, lest it should commode the *Romans* in their approaches to the Town; but it was afterwards repaired by the bounty of *Ariobarzanes* King of *Cappadocia*.

At a small distance from thence we passed into the Quarter of *Lymnæ*, considerable for the Famous Temple of *Bacchus*. In that Quarter we saw a place called *Lymnomachie*, where the youth of the City were accustomed to exercise themselves at Wrestling and Fifty-cuffs. We saw another place that was again become a Meadow after a long intermission, having been drained and built with many fair houses. This Meadow was anciently called *Lenæon*, and had on one side of it a famous Grove of Poplar-Trees called *Ægyron*. The Peasants when they brought their Comedies to *Athens*, began their Recreations there; and the people of the City made use of the Trees in that *Ægyron* to build the Scaffolds upon which they placed themselves to behold their rustick representations.

In that Meadow we observed a little River and followed it against the stream, in curiosity to know whither it would lead us; it brought us to the famous Fountain *Enneacrunos*, called anciently *Callirhoe*; it is much fallen from its ancient magnificence. In stead of the cost and new Tyle that *Pisistrates* bestowed upon it, there is nothing to be seen now in it, but the green Turf of the Meadow. Being desirous to tast of the Waters, I found them excellent; and our

German,

*Germans*, contrary to the Genius of their Nation, in spite of the *Lepanthe* our *Jannizary* had brought in his Flasks, fell as heartily to the Water and were as well pleased with it as my self.

But among all these variety of objects, we were sensible there was one still wanting, and casting our Eyes up and down, we discovered behind the Trees, among the Grass, what we sought for, and that was the reliques of the first Theatre in the world. We had no sooner got to it, but *Dressington* cryed out in his facetious way, At length we have found it, and are arrived at the illustrious Throne of four great Empresses, *Melpomene* the Empress of Tragedy; *Tbalia* of Comedy; *Euterpe* of Pastorals, and *Calliope* of other Verse. The circumference of this Theatre is still visible, and we judged of the magnificence of the whole by the ruins that remained. Most part of the ancient Buildings in *Athens* or *Rome* that are either half, or utterly demolished, may one day possibly be repaired, or something built in imitation; but this excellent piece of Antiquity is of a sort that can never be restored: For though both Princes and People do still retain their old love and inclination to those kind of shows, yet now adays they rather affect and

endeavour convenience than magnificence in their Theatres, I hold my self obliged therefore as much as in me lies to preserve the memory of so unimitable a Fabrick, and to pick out of Ancient Authors, and from my own observation of the place, the different parts that composed it, seeing scarce any one of them has given us a particular description : I must be free with you in this, and acknowledge, that if any where, here it is that I expect you should value my observation, and the curiosity of my Travels. Among all the things of which Ancient Authors have treated, the construction of their Theatres is the most obscure and imperfect, and delivered with most contradiction. *Vitruvius* has left us in the middle, and given us no account of its dimensions, situation, nor number of its principal and constituting parts, presuming I suppose that they had been well enough known, or could never have perished. For example, he does not determine the quantity of the *Diazoma* or *Præcinctiones*, which we call *Coridors*, *Retraittes*, *Paillers*, which are several rows of Benches. Besides, in things that he does specify, he sets down such rules as we find actually were never observed; as when he tells us of two sorts of heights observed in the building of their  
stairs,

stairs, it is manifest that neither the one nor the other have any proportion with what are still remaining of the Ancient Theatres and *Amphitheatres*.

Among our Modern Writers, the Jesuite *Gallutius Sabienus*, and the learned *Scaliger* have omitted the most essential parts; and the unformed mass of *Bulengerus* his citations, are enough to fright any mans curiosity; some of them we have consulted our selves, as *Athenens*, *Hesychius*, *Pollux*, *Eustathius*, *Suidas*, and others, but all their light is so weak and imperfect, that had we not viewed the ground, we had been still in the dark: But our curiosity putting it into our minds to take an exact plane of it in *Profile*, we had opportunity to consider the real measures and proportions of the parts still visible in *Athens*, and comparing them with rational presumptions taken out of such Authors as had imparted to us the use of such parts as were absolutely demolished, they supplied us with probable conjectures of all their dimensions.

We made use of a Rule, divided according to the common foot among the ancient *Athenians*, not much differing from that we use now in *France*, which exceeds the present measure in *Athens* about eight or nine lines; so that three of our feet in

*France*, is more than three *Athenian* feet by above two thumbs breadth ; so then a hundred of their feet answer to about ninety four of ours, and some six inches, respecting the little fractions to avoid cavil in our Calculation ; so that you must remember to judge of all the following measures by the *French* computation. By this expedient we found with what equity the Ancients called this Edifice *Hecatompodon*, for we perceived that the semidiameter of our Plane or Ground-plat was forty seven foot and three inches, which made the diameter to arise to a hundred of their feet, and gave it the name of *Hecatompodon*.

By the word Theatre, the Ancients intended the whole building where the People Assembled to see any of their publick representations. The famous Architect *Philo* built this in the time of *Pericles*, above two thousand years since ; and *Philos* design was followed by *Ariobarzanes* King of *Capadocia*, who repaired it the first time, as the Emperour *Adrian* did afterwards. It consisted without, of three rows of *Portico's* or Galleries, one above the other, and within there were two principal places, one for the Spectators, and the other for the Spectacle themselves. The parts designed for the Spectators were the *Conistra* or Pit, the

rows of Benches called the *Diazoma*, the little stairs, the *Circys*, and the *Echea*; the parts appropriated to the Actors were the *Orchestra*, the *Hyposcenion*, the *Logeon* or *Tbimele*, the *Proscenion*, the *Parascenion*, and the *Scene*.

To take a Plane of this Edifice, a circle was drawn whose semidiameter consisted of forty seven foot and three inches: Having made our Circle, we retrench'd a fourth part, and drew a line of ninety degrees, which line determined the front of the Scene, that is to say, the front or face of the Decorations, for properly the word *Scene* imports nothing else.

The small part of the diameter, which the line of ninety degrees had cut behind the *Scene* was about fourteen foot; and about eighteen foot from the said Line towards the centre of the Circle, a Line was drawn parallel with the face or front of the *Proscenion*, (for (as I said before) so it is that they call an elevation or plat-form that was peculiar to the *Comedians*) so that the breadth and depth of that place was eighteen foot compleat; and the face or front of the *Proscenion* retrenching one hundred forty two degrees and forty six minutes of the circumference of the Circle, the remainder, that is to say, two hundred

and seventeen degrees and fourteen minutes was the full circumference of the inward part of the Theatre ; so that the draught was more than a semicircle, contrary to the general Opinion that it was a perfect *Hemicycle*.

The bottom or lower part of this circumference they called *Conistra*, or the *Pit*; the *Romans* called it *Arena*. In *Athens* the *Orchestra* took up some part of the *Conistra*, insomuch that some have mistaken a part for the whole, and called it all *Orchestra* : This corruption, or promiscuous use of words proceeded especially from the *Romans*; and it is remarkable, that though the *Roman* Theatres had almost the same parts with the *Athenian*, and those parts had almost the same names; yet there was great difference betwixt their proportions, situations and uses : But it is our Province to describe the *Greek* Theatres, and to meddle no farther with the *Roman*.

The inward building of the Theatre ran along like the arch of a Circle to the two corners of the *Proscenion* ; and in that part of the circumference were erected four and twenty rows of seats or benches which went round the *Conistra* or *Pit*, and were intended for Spectators : These benches were distinguished, eight and eight, by three *Corridors*



ridor's or passages which the *Athenians* called *Diazoma*; they were of the same figure with the rows of seats, and were contrived for the passage of the Spectators from one story to another, without incommoding those who were placed before; and for the same convenience there were little stairs that passed from one *Coridor* to another cross the several rows; and not far from those stairs there were doors by which the people entred from the Galleries on the outside, and took their places as they thought fit.

The best places were reckoned upon the eight ranks betwixt the eight and the seventeenth, and that space was it which they called *Boulenticon*, designed for the particular Offices of Justice: The other rows were called *Ephebicon*, and were proper to the Citizens after they were eighteen years of age.

The height of each of these rows of benches was about thirteen inches, their breadth about two and twenty; but the lowest bench was near four foot high from the level of the floor: each step of the stairs was but half the height of the benches, and as their height was but half, so was their breadth. The height and breadth of the *Coridor's* or passages was double the height

height and breadth of the benches ; but the stairs were not parallel, for the spaces betwixt them grew sharper as they came near the Pit, and ended in the figure of a wedge, from whence by the *Romans* they were called *Cunei* ; and to prevent the falling down of the rain upon those steps, there were certain pent-houses set up to carry off the water.

Along the *Coridors* at convenient distance in the thickness of the wall were certain holes, in which were placed little vessels or kettles of brass open towards the Scene, and with little holes for an use that I shall mention by and by. These holes or cells were called by the *Athenians* *Echæa*.

Above the upper *Coridor* there was a Gallery called *Cercys*, where their Women were placed ; but those who were infamous or irregular in their lives, had another place by themselves. In this *Cercys* they placed likewise such Strangers and Aliens as were free of that City ; for none could be admitted there but such as had their freedom. There were other places proper to particular persons, and those places descended by succession to the eldest of the Family.

This Theatre was not so capacious as that which was built in *Rome* by *Marcus*

*securus* the *Edilis*; for in that there was room for seventy nine thousand persons; a good Geometrician will easily compute the number of persons that this would hold, and he who desires it may take the pains to inform himself: there was a foot and half allowed for every mans place; and this we may conclude, that the people assembling there many times to regulate disorders in the State, there must be room at least for six thousand men; for by the Attick Laws there were of necessity to be six thousand suffrages to make a decree of the people authentick.

Thus much for the place appointed for the Spectators. As to that which was designed for the Actors, the *Orchestra* (being an elevation out of the *Conistra* or Pit) began about fifty four foot from the front of the *Proscenion* or Post of the Comedians, and ended at the *Proscenion*. The height of the *Orchestra* was about four foot from the ground: Its figure was a long square divided from the seats of the Spectators: In certain places of this *Orchestra* were the Musick, the Chorus, and the Mimicks conveniently disposed: Among the *Romans* it was put to a more honourable use, for the Emperour, the Senate, and the Vestals had their places upon it.

Upon

Upon the flat of the *Orchestra* at Athens towards the place of the Comedians, was another elevation or plat-form called *Logeon* or *Thimele*, which among the Romans was called *Pulpitum*; from the *Conistra* or Pit this *Logeon* was raised about nine foot, and five from the *Orchestra*; the figure of the *Logeon* was square, and had four and twenty foot of a side: there it was the *Mimicks* practised their Interludes, and the *Chorus* made their Recitations.

At the foot of the *Logeon* upon the *Orchestra* was a row of Pillars incompassing a place called the *Hyposcenion*, and this was a part of the Greek Theatres that Modern Writers have not well understood; some have confounded it with the *Podion*, or place within the Ballisters, betwixt the *Proscenion* and the *Scene* in the Roman Theatres: But that Opinion is manifestly absurd, from the difference both of their uses and situation: I will make it more clear to you if ever I return to *Rome*, from whence I design you a description of the Theatre of *Marcellus*; others will have the *Hyposcenion* to be the forepart of the *Proscenion* contained in the space betwixt the floor of the *Orchestra*, and the flat of the *Proscenion*, but I shall confute that fancy hereafter.

The *Hyposcenion* therefore was a place upon the *Orchestra* for the convenient repose of the Musick, and persons belonging to the *Logeon*; for the *Chorus* and Mimicks kept still in the *Hyposcenion* till their parts in the representation obliged them to ascend into the *Logeon*. The Poets themselves sate likewise in the *Hyposcenion*, and what I say, is justified by *Athenens*, when he tells us that *Asopodorus Philiasius* derided the unjust acclamations of the people, among whom all things are many times applauded; for he observes, that *Asopodorus* being in the *Hyposcenion*, and hearing the obstreperous approbation that was given to a player upon a Flute, What is this for? cried he, my life for it, it is some new sot-ticism that they are taken with; from whence it is plain, it passed not for a front or outside, but for a certain place where *Asopodorus* had placed himself, either to sit out the whole Play, or perhaps only in his passage to some other place, which indeed is probably implied, for his words are, *being already in the Hyposcenion*.

The compass of the *Hyposcenion* was the same with the *Logeon*; its breadth was about six or seven foot: but to be short, the *Logeon*, the *Hyposcenion*, the *Orchestra*, and the *Conistra* are four distinct places which many

many persons have by mistake comprised under the word *Orchestra*, as the following places have been signified under the name of the *Scene*.

The *Proscenion* or place for the Actors was raised two feet above the *Logeon*, seven foot above the *Orchestra*, and eleven above the Pit; and it is not to be imagined so great an Architect as *Philo* would without reason have given such different heights to all those different places; besides their being seen, he contrived those places so that the sound of the Musick, and the melody of their Voices might be conveyed with more advantage, and more equal distribution to the ears of the People, according to the different elevations and degrees in which they had placed themselves: Upon the *Proscenion* there was an Altar, called by the *Athenians Agyeus*, and dedicated to *Apollo*.

The *Scene*, as we observed before, was nothing but the Columns and Ornaments in Architecture raised from the foundation and upon the sides of the *Proscenion*, for its beauty and decoration. When there were three rows of Pillars one above another, the highest row was called *Episcenion*. *Agatarchus* was the first Architect who found out the way of adorning *Scenes*.

the Rules of Perspective, and *Eschilus* assisted him.

*Parascenion* was a general word for the whole space before and behind the *Scene*, and the same name was given to all the avenues, and passages from the Musick-room, to the place where the Actors kept. And thus by the word *Scena* they comprehended the *Parascenion* and the *Scene*.

The *Athenians* oftentimes made use of *Machines*, the principal of which was called *Theologeon*; it was generally in the air, and brought in the Gods when the Poets thought fit to introduce them: For that reason it is, that among the Learned Antients they are so much decryed, being (as they believed) of no other use but to relieve the sterility of the Poet, whose brains growing muddy, and unable by natural or ingenious extrication, to clear himself of some indecorum or perplexity in his plot, brings himself off in a moment by bringing in one of the Gods upon a *Theologian*, who by his pure authority, and an unseasonable and ridiculous contrivance, in a moment, from some remote place brings a man home to his own Country; restores a man to health who had been sick, or rescues some body from the calamities of a Prison; a fancy so insufferably idle, that the *Athenians*

nians have in raillerie turned it to a Proverb, and when they see a man at a non-plus, and ignorant what to do, they cry out in derision, *Apo Micanis*, as the Critics in Rome upon the same occasion were wont to say, *Deus è Machina*; Now for a God from a Machine.

Nevertheless, we are not to believe the Comedies of the Ancients were altogether so profane as some would represent them; for when their Gods came forth in the *Theologeon*, Tully tells us, *Ex ea (Machina) Dii effata sæpe fabantur, homines ad virtutem excitabant, à vitio deterrebant*: From thence the Gods did many times deliver their Precepts, exciting men to Virtue, and deterring them from Vice.

The outward building was of Marble, and consisted of three *Porticoes* or Galleries one above another, of which the highest was called *Cercys*. Were I not tired with calculating already, I would have sent you the exact models and dimensions of them all.

This Theatre was open at top. The Theatre of *Regilla* not far from the Temple of *Theseus* was covered magnificently, and had a fair roof of Cedar. The *Odeon* or Theatre for Musick was covered likewise, and *Plutarch* will tell you it was that which



gave occasion to the Poet *Cratinus* to droll  
ingeniously upon *Pericles*, who had ta-  
ken the care of it. In the Theatre of *Bac-*  
*chus* there was no covering but over the  
*proscenion* and *Cercys*, and therefore the  
*Athenians* being exposed to the injuries of  
the weather, came usually with great cloaks  
thrown over to secure them from the rain  
and the cold; and to defend against the  
Sun, they had the *Sciadion* in fashion of  
our *Parasols*, which the *Romans* used also  
in their Theatres by the name of *Umbella*;  
whereupon when any sudden storm arose,  
the Play was interrupted, and the specta-  
tors dispersed; some sheltered themselves in  
the outward Galleries; some in the *Por-*  
*tico* of *Eumenicus* that joyned to the Thea-  
tre; but in the Temple of *Bacchus* (though  
near enough) no protection could be had,  
because it was opened but once a year; ne-  
vertheless in fair weather their Comedies  
were extraordinarily magnificent, and in-  
vited and recommended to the people by  
thousand Artifices, as exhalation of o-  
dours all over the Theatre; diffusion of li-  
quors in little odoriferous showers upon the  
heads of the People; the uppermost *Cori-*  
*niths*, and the *Cercys* being adorned with  
multitudes of Statues, which being hollow,  
and full of concealed Pipes, squirted or

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shower'd down Rose-water, and other sweets among the People, thereby tempering and moderating the excessive heat of so numerous an assembly.

Their Plays were acted alwayes by daylight. When *Lentulus Spinter* had covered the Roman Theatres with Tile, they played now and then in the night. The privilege of entering into the Theatre of *Bacchus* cost each Citizen at least two *Oboli* sometimes three : An *Obolus* with them was about as much as a *Son Marque* of French Money ; which payments were laid out wholly upon repairs ; for all the apparatus, and pompous preparation of clothes and other ornaments, was provided by persons of quality who exhibited the Plays. At the Creation of the *Archontes* there were five or six several Comedies acted publicly, in which the emulation of the competitors was sometimes so great, that in contest for the prize of Poetry and Music *Alexis* and *Cleodemus* died upon the spot with meer transport and rapture for the applauses of the People, and the Prizes they had won : But favour and faction did many times rob the Victors of their just Prize. w<sup>h</sup> was the occasion of *Menander's* sarcasm who, finding himself wronged, and the Poet *Philemon* triumphing unjustly upon him

the corrupt and debauched suffrage of the people, came to *Philemon* in the midst of his acclamations, and whispering in his Ear, asked him, *whether he was not ashamed of his Victory?* This *Menander* was a famous Poet, had made a hundred and five Comedies, but never gained the Prize but for eight: *Euripides* was another who had made sixty Comedies, and fifteen Tragedies, yet never came off Conquerour but in five.

Thus have I given you a description of the Theatre of *Leneon* or *Bacchus*, which Theatre was employed not only for their publick Plays, and spectacles, and assemblies of State; but sometimes as Schools for the eminent Philosophers to read in to their Disciples; nor were Theatres so much decayed in the Primitive times as some would perswade us: The Doctrine of Christianity was originally taught there; *Cajus* and *Aristarchus* were carried forcibly out of the Theatre at *Ephesus* as they were expounding the Gospel; and *St. Paul* was intreated by his Disciples not to hazard himself there for fear of the like violence.

Before I had seen and considered this Fabrick in *Athens*, I could not believe that the excellence and curiosity of Architecture,

was to be shown only upon a Theatre: It was not enough for *Philo*, like an admirable Architect, to regard the just symmetry and proportion of parts, and to make one side and the other, the upper and lower part of the Building suitable and concurrent; but as well as in Architecture, he shew'd great judgment both in Musick and Physick, and indeed there was a kind of necessity for it; for the Voice being like to be lost in an open and spacious place, where the Walls, though of Marble, at that distance could give little or no repercussion to make it audible to the People, *Philo* contrived those Cells or Holes in the thickness of the *Coridors*, and in those Cells he placed the Brass Vessels that I mentioned before, each of which Kettles was supported by a wedge of Iron, and placed in their severall, so as not to touch the Wall, that the voice proceeding from the mouth of the Actor as from a Center, and being carried circularly to the *Coridors*, might strike upon the concavity of those Vessels, and from them be reverberated with more clearness and force: But the Musick in the *Hyposcenion* had more advantage; for the Brass Vessels being disposed Mathematically, and at a distance that agreed exactly with the intervals and modulation of the Musick, every

Note

Note was sustained and reinforced by repercussion from those Vessels placed there methodically on purpose; their number in all were twenty eight.

To his care for improving the harmony to the people, he added his care for their healths; for carrying always in all his Buildings great regard to that where-ever he lodged or disposed them, he thought it no improper reflexion to consider that without some smattering in Physick (to understand how the Weather and the Sun affected mens bodies) it would be impossible but the pleasure and transport at those spectacles, impetuously agitating the spirits of the spectators, must needs cause an alteration in their healths, against which he provided very well by a judicious placing of the Windows and Columns, and by a learned Oeconomy and disposition of the Winds and Sun, which were admitted or rejected as he pleased: but his chiefest regard was to the Westerly Wind, which was received with great care for a particular efficacy it has in carrying things far, and distinctly to the Ear: But this Wind being commonly infested with Vapours, it was his Master-piece to turn the Lights of the Galleries with such exactness, that the intemperance of that Wind might produce

no rheums nor defluxions among the people. The *Scene* looked out upon the Castle Hill, and had the *Cynosarges* behind it; the *Musæon* was on the right hand of it, and the Causeway to *Pyæum* on the left.

At this day there is nothing remaining of *Eumenicus* his *Portico*, which consisted formerly of a double Gallery divided by certain rows of Pillars. The Floor of this *Portico* was raised a good distance from the ground, so that from the Street they ascended to it by Stairs: It was of a long square Figure, embellished with green Palisado's to please the eyes of those who walked in it. Here it was that their repetitions were made and prepared for the Theatre, and their Musick and Symphony was in the *Odeon*.

And here we could not but wish that in our Countries we had such a *Portico* as this of *Eumenicus*, not only to regulate our Theatres in point of Architecture, and reduce them to the *Athenian* Model; but even for reformation of our customs, by subjecting our Poets to the rigour of the Laws, or at least condemning them to silence, who by profane and scandalous gestures or jests, do make a mockery of Religion, wound the modesty of the auditor

and deprave and debauch the manners of all that are present.

Having examined the Theatre of *Bacchus*, we proceeded to the Fountain *Ennearunos*, where our Flasks of *Lepanthe* proved as necessary as delicious: From thence we passed into the Quarter of *Asti*, to trace out the School of *Epicurus*; for as to his House *Laertius* tells us it was in the Quarter of *Melita*, not far from the School of *Themistocles*.

And here I must tell you, that neither History nor tradition could give us the least light where it stood; only it is agreed by common consent it was in a Garden belonging to the old Town. *Pliny* assures us that *Epicurus* was the first that ever made a Garden within the Walls of that City, and that he did it for the convenience of his School.

The Sect of *Epicureans*, though generally exploded, have notwithstanding found certain reasons to excuse or palliate their doctrine; for though their principal proposition is, That pleasure is the chiefest good; yet his Disciples will tell you that you must not be frightened at words, but search deeper into the merits of the Cause, and then you will find that pleasure is the chiefest good, but that that pleasure consists only in

being virtuous: But however his Enemies have disparaged and reproached his Doctrine, it is certain many illustrious persons among the ancient *Romans* have followed it, as *Julius Caesar*, *Cassius*, *Mecenas*; and it is remarkable that *Seneca* in his *Morals* was never so plausible or acute, as when he began with some grave sentence out of *Epicurus*.

We continued our walk and visited the Quarter of *Diomea*, where there was formerly a Tribunal or Court consisting of sixty Judges, as also a Temple dedicated to *Jupiter*, and called the *Diomean*. The ancient *Diomean* Gate was at the foot of the Hill *Cynosarges*, which we ascended by degrees, and had the prospect of several ruins. Upon the top of this Hill it was the *Cynick* Philosophers kept their School: From the top of this Hill we surveyed the whole Quarter of *Asti*, which put us in mind of a story of *Diogenes* the *Cynick*. The *Athenians* upbraiding his poverty, and interrogating him about his House, because he had none to live in, he replied, That they themselves had provided him with variety of noble Buildings, showing them the magnificent Cloisters in the Temple of *Jupiter Olympicus*, and the Palace of *Polition*: We could easily discern the

foun-



foundation of this Temple, and I mention it only to advertise you of the errors of several Travellers in their description of its situation.

Upon this *Cynosarge* it was, that illegitimate and spurious Children were exposed, and a *Gymnasion* or place of Exercise erected for them; for the Children of Freemen, and Strangers, the *Athenians* confounding them all together. *Plutarch* will tell you with what subtilty and address *Themistocles* extinguished the distinctions of Birth and Quality in that place. There was also a Temple consecrated to *Hercules*, who, though the Son of an Adulteress, was adored and invoked on that account. Not far from the said Temple, was a Court to which any Bastard that had suspicion of his Father, might cite him, and constrain him (if he could prove it) to own him.

If you will believe the *Athenians*, it was an Advocate or Lawyer in this Court who was the occasion of that smart wibe that *Diogenes* gave the Lawyers and Physicians of his time: For a great contest hapning in the presence of *Diogenes* betwixt an Advocate and a Physician about place; it being referred to his arbitration, he decided it in this manner, *Præcedat Fur, sequatur Carnif x.* Let the Thief go before, and the Hang-

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*Hangman follow.* Not far from this Court we saw several Altars consecrated, some to *Hercules*, some to his Mother *Alcmene*, some to his Wife *Hebe*, and some to his friend *Iolans* who was a partner in his Victory over the *Hydra*.

Eastward of this Hill we saw several Tombs, among the rest, the Tomb of *Iso-crates* the Orator, and the *Lacedemonian Anchimolus*, of whose combate and death you may read in *Herodotus*.

The Quarter of *Alopece* is at no great distance, in which *Socrates* and *Aristides* were born: There is now a large but dry Canal where the Waters of the *Ilissus* did formerly discharge themselves for the communication betwixt the City and Sea; in so much that Vessels came up to the very foot of the *Museon*. There is likewise a Grove of Olive-Trees that runs along half way to *Porto-Lione*; and on the other side it extends it self from North to South, makes a kind of a Semicircle, and is a great Ornament to the Town.

Descending from the *Cynosarge*, by that part where the old Monuments were to be seen, we found (upon the declension) where the *Ereæ* stood formerly, or the Gate of Sepulchers; from whence steering back again to the Town, we left the Theatre of

*Bacchus*

*Bacchus* on our left hand, and passed by the Tomb of *Talus*, an excellent Artist, who invented the Saw, and Passer, and several other Instruments. Not far from this Tomb we viewed the Temple of *Æsculapius*, and within its Walls the Fountain of *Hallirrothius*, *Neptune's* Son, slain by *Mars* in that place. Antiquity believed that there was a subterraneous passage from this Fountain to *Phalerum*, through which such things as were thrown into the said Fountain, were convey'd underground to *Phalerum*.

In our way from thence to the Castle we saw the Temple of *Themis*, and hard by it the Tomb of the beautiful *Hippolytus* the Son of *Theseus*, by the *Amazon Hippolyta*; The same *Hippolytus* that was so much in love with *Phædra*. Towards the Castle, we saw likewise the Temple of *Ceres*, surnam'd the *Courotrophos*; but now it is called the Temple of the Goddess *Terra*.

Passing betwixt the Castle Hill and *Trajan's Arch*; that little interval was remarkable for the Temple of *Perdrix* Sister to *Dædalus*; as likewise for the Temple of the *Enmenides* or *Erymnes*, or infernal Furies. The Fountain *Panopis* was anciently there, but now it is dried up, and not far from it was the ancient Gate called *Diocharis*, but  
we

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we left that on our right hand, as we did the *Areopagus*, and the Gate *Ithonia*. The *Palladion* (a Court consisting of a hundred Judges called *Ephetes*, half of *Athens*, and half of *Argos*) was a little lower in the way to *Phalerum*.

When we had reposed our selves a little at our Lodgings, as our custom was we fell to our Memoirs, and set down what we had observed. The next day we reviewed with more curiosity and application what we had but run over the day before; copying several ancient Inscriptions; taking draughts of the Temples and most remarkable pieces of Architecture; searching for Meddals; discovering the most honourable of the *Vecchiados*; regaling our Equipage who came to see us; and making our Visits to the *Sardar* and *Cadi* just then returned to *Athens*. I tell you our business, and you may easily judge how we were pleased: I do assure you we passed our time very merrily, having nothing but good Cheer and good Company to molest us: and as I have told you the virtues, so I must tell you the vanity of some of our people (and it is common among strangers) nothing could serve the turn, but the Marble and Brass must mention them hereafter in *Athens*, whereupon several of them writ their

their names upon the most conspicuous Pillars, for want of tools to ingrave them; and in revenge for my laughing at them, they writ mine in two or three Languages, and two or three different terminations.

In the evening on Saturday the 20. of *May*, when we thought nothing of *Osman Chelebi*, we saw him brought into our house by our *Janizary*, to whom the other *Turks* had applyed themselves to know what he was. Never was surprize so acceptable, we ran all of us to embrace him. He told us he was going for *Candia* in a *Saique* that unladed certain Goods at *Porto Leone*, where he hoped to embarque again next morning, and find a company of brave *Turkish* Officers that he had left there. I was the man of our whole Gang who made him the least Caresses, being taken with a sudden desire to go along with him to *Candia*, and take a view of that famous Camp which is not at all understood in Christendom, though the condition of the Town be very well known.

I took *Osman* aside, and desired I might go along with him as his slave; at first he was averse, pretending it was unsafe for us both in respect of the small acquaintance he had in the *Turkish* Army, being uncertain whether he should find any of his old Camerades

merades that were with him in *Hungary*, and if not, the least suspicion would be dangerous to us both. But I was prepared against those objections, and asked him what it was he could apprehend at *Athens* where his person and design was utterly unknown, and if there were no danger there, there was less in the Camp, from whence Slaves and Renegades came and went securely every day, who in regard of their carriage and language were more suspicious than I. With these and some other Reasons he was satisfied, and assisted me with a contrivance much better than I could devise for myself: He had left at *Porto Leone* a Turkish Officer, who was a suitor to one of *Musapha Bey's* Daughters, and looked upon him as his Brother in Law already. Upon the score of the intimacy betwixt them, *Osmán* did not question but he would do me all possible kindness, and undertake to secure me in my Voyage. This Officer was called *Amurat Aga*, a person who had about two months before been sent from the Camp upon business of importance that required his speedy return. I was much pleased with the expedient, and conjuring their secrecy, acquainted my companions with my design. My Companions were troubled to lose me, and the more, because I was their principal

principal Interpreter. They askt me how I could leave *Athens* at time when they were proceeding to such excellent discoveries; but I answered them as *Isocrates* did those of old, who demanded if there was any Town in the World so pleasant as *Athens*: *Isocrates* intimating, that their entertainments were pleasing indeed, but not solid enough to detain a man long, replied very facetiously, That *Athens* was fitter for Courtship than Marriage; *melior Meretrix quam Uxor*.

So *Osman* and I getting up betimes, I took my leave of my Camerades, and having given them hopes of seeing them shortly again, and settled our Correspondencies at *Emporion*, *Zeithon*, *Volo*, and particularly at *Larissa*, embracing with great kindness, we parted.

Taking my leave of *Athens* thus abruptly, I could do no more than send you this Description, which I hope you will not think altogether unexact; for doubtless those things which escaped our curiosity, may have the same success with those who come after us: however they will do very well if they can discover where those Antiquities stood that we over-passed, particularly the *Phorbantheon* or Temple dedicated to *Phorbas*; the *Eacontheon* or Temple

ple of *Eacus*; the Temple of the *Charities*; the Temples of *Celeus*, and his Wife *Metanira*; the Temples of *Leena*, *Lamia*, *Pherea* or *Hecate*; of *Burychius*, *Adimante*, and *Oxythemis*: We shall be beholding to them, as the Town now lies, if they can inform us of those sacred Vallies so obvious among ancient Authors. We must ingenuously confess we could find nothing of them, nor of the three hundred and sixty houses, called *Leschæ*, where the poorer sort of *Athenians* were provided for by the publick; those Authors having given us no light where they stood: Nor can we be so audacious, as to prescribe the precise place of the *Ceramicus*, where the Planetree stood, to which they fastned their sentences against Women that were seen dirty or undressed in the street; for in such cases every such Woman was condemned in a penalty of a thousand drachmes, and the condemnation with the name of the Woman transgressing in that manner, affixed to the said tree: Their thousand drachmes amounted to about three hundred seventy five Livers French. A true and faithful discovery of these places, would (I confess) be a great curiosity, and very grateful to all people that are inquisitive.



And now let me intreat you not to be dissatisfied if you find not my Plat-form answerable to *Hilduinus* his description of *Athens*, which description being taken up wholly upon trust, and upon the credit of one *Aristarchus*, is certainly the lamest and most imperfect I ever saw; for abating the name of *Athens*, and the *Areopagus*, the rest, by general consent, and the present condition of the ground, is utterly false. I have been so curious as to make a Critical Selection of the faults in it, which shall be sent you when you please.

---

Y

ATHENS

As the General and Secretary

of the Board of Directors of the  
Bank of the City of New York  
and the Bank of the City of  
Albany, I have the honor to  
acknowledge the receipt of your  
letter of the 10th inst. and in  
reply to inform you that the  
same has been forwarded to the  
proper authorities for their  
consideration. I am, Sir,  
very respectfully,  
Your obedient servant,  
J. D. D. D.

Very respectfully,  
J. D. D. D.

# ATHENS

Ancient and Modern :

WITH A  
DESCRIPTION  
OF THE  
PRESENT STATE  
OF THE  
EMPIRE  
OF THE  
TURKS.

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BOOK IV.

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ON Sunday the 5th. of May early in the Morning, *Osman Chelebi* and my self departed from *Athens*, and in the mid-way betwixt that and *Porto-Lione*

we overtook Father *Simon* marching upon the same design, but he being on foot and we on horse-back, we quickly left him behind. His business was to go on board a *Genoa* Vessel that was then in the Harbour, and take care of the Consciences of its Crew; for when ever any Christian Vessel puts into that Harbour, it is incumbent upon the Capuchins (in respect of their Mission) to look after them, there being alwayes some or other sick, and in need of their Ministry, even in Protestant Ships. About a quarter of a league farther we met a poor miserable *French* Man, a *Burgundian*, who had been a Drummer in *Candia*, and running away, got off into the *Turks* Camp, from whence they conveyed him to *Napoli di Romania*: Being arrived there, he turned Renegade, took the name of *Maherem*, married; and at last, by consent of his Wife, (who cared but little for him though she had had a young *Turk* by him) removed his quarters, came to *Athens*, and entered himself into the service of the Consul *Chastagner*.

Every person that runs from *Candia* to the *Turks* Camp, has a Crown of the Grand *Visier*, and a good Pass-port whether he see him or not; but if admitted into his presence they are sure of ten or twelve Crowns,

Crowns, a Pass-port, and a good Vest into the bargain; commonly they are transported to *Morea*, where the Christian Consuls and Vice Consuls are obliged by the *Cadi's* to take care of their passage into their own Countries, but for the most part they leave their Religion, as well as the Town; our *Janizary* shew'd us five or six of them at *Athens*, who were going to *Larissa*: One of them was an *Italian*, a witty man, and his name *Francesco Bernardino*. His whole History would be troublesome to tell; He expressed great sense of his fault, and I am sure he hopes he may return; however, he told me many particularities of the Siege.

Being within Musket shot of our Inn in *Anto-Lione*, *Amurat Aga* being walking with other *Turkish* Officers, having spied *Osman*, came running to meet him: *Osman* presented me to him very civilly, told him that I had belonged formerly to *Mustapha Bey*, and lived some time at *Emporion*; that at present my Relation was to a *Turkish* Officer in *Candia*, to whom I was repairing, and that being a person of some merit, he desired him to take care of my protection, if there should be need of it in my Voyage; and *Amurat* promised it as liberally.

I went directly on board the *Saigue* that was

was to carry us to *Candia*, (for fear I should meet upon the shore any of the *Genoese* of my acquaintance) and about ten or eleven of the clock, with a favourable N. W. wind we set sail, and in two hours time we getting sight of the *Cape de Colannes*, in a short time we left it to the N. E.

A *Saique* is a *Greek* Vessel, with a Main mast twice as high as other Ships, which makes them discovered much farther; when they are in apprehension of the *Corfairs* they furl their sails, to keep themselves from being descried. Their manner of building, and the height of their Mast hinders them from sailing with a side-wind, but with a full wind it is impossible to reach them.

We were chased by a small Christian Vessel within sight of *St. George d' Arbora*. We had on board twenty *Turkish* Officers and more, all of them in appearance very ready to defend themselves, but none so much (in my fancy) as an old black Eunuch who belonged to *Fateima Kadun*, Mother of the *Vizir Azem* or *Grand Vizir*; the Eunuch was returning to *Fateima* in *Candia* where that Masculine Lady was assisting her Son with a care and activity above both his Age and her Sex. All the Passengers paid great respect to this Eunuch, and knowing

well of what moment the countenance and protection of such great persons are, and of what importance their character of an Officers Conduct; seeing him so brave and courageous, they all of them put on a good face, but more out of complaisance and design upon him, than any natural valour. He called them together, spake to them with his Sword naked in his hand, and his Military Oration was a Prayer : *Muselmans* (said he) *This is the day of Gods infinite Mercies, he who is Lord both of our Alcoran and Time : Blessed be his Omnipotent Majesty : Who knows but we may this day be Martyrs ? Methinks his Divine Majesty has opened the eyes of his Slave, and I see five thousand Angels drawn out and ready for the relief of every Muselman that fights courageously against those Infidel Christians : Blessed be that holy Light ; may his Mercy, his Arms, and the Gates of Paradise be open to the Soul of every Muselman that dies in this Combat. Let us not put off the preparation of our souls, till we be mortally wounded ; and yet of this we may be certain that none of us can fall, till God Almighty has determined our days. Let us fight then courageously for the Glory of the High God ! Let us cast our selves, and repose wholly upon the strength of his Arm :*

*It is he that must strengthen, 'tis he that must inspire us; and doubtless had not he sided with us in this War with the Christians, we could never have conquered so many Provinces, nor saved so many millions of Souls.*

Their Officers are full of such sort of sentences taken out of their *Azoares*, which is as much as to say, the Chapters of their *Alchoran*. When his Speech was done, they all embraced, promised amendment of their Lives; and an Officer of the *Topigi Bassi*, or Grand Master of the Artillery, who had had formerly some quarrel with *Amurat-Aga*, came to him, asked his forgiveness, and reconciled himself so effectually, that ever since they have been the best, and most sincere friends in the world: But all their Devotions were lost, for the Christian being an ill sailer, and finding himself unable to come up with us, gave us over, and tack- ed about towards the *Archipelago*. A *French Renegade of Provence*, that was aboard us, told us, the Christians were gone to double the *Cape de Grip*, which it seems is a phrase among the Christian Privateers, and implies that they are Pirates, and in pursuit of their Calling.

One thing I was much amazed at in our great Officer of the Artillery; before we  
were



were chased by the Christian Privateers, all his discourse was of the use and execution of Canon, how excellently he could manage them at Sea, and hit his mark in spite of the tossing and agitation of the waters; yet when it came to the Test, he had not wit enough to open a Port-hole: and certainly the *Turks* are the worst Canoniers in the world, and the most unfit to manage a Sea-fight: You may judge then to what purpose our valour would have been. We had in our *Saïque* a young *Turk* not above three years old, carrying by his Father into *Candia*, to beg a boon of the *Grand Vizir*; the Eunuch, upon appearance of the Christian Corsaire, put a little bow in his hand, and set him upon the Decks to threaten the Christian, encouraging him as soon as they came within distance to call them *Giaours*, (as well as he could) by way of provocation and defiance.

Nor is it a new thing to see younger Soldiers than he in the *Turkish* Armies; a Child, of what age so ever, is no sooner possessed of a *Ziamet*, or a *Timar* upon the death of his Father, but in ostentation and complement to the *Grand Signior* he is carried to the Wars: I saw one of them in *Hungary* carried upon a Camel in a Pannier, and a Goat along with him, to supply the young

young *Janizary* with milk ; and the *Grand Vizer* many times diverted himself with him.

The *Ziamets* and *Timars* are certain pieces of ground that the victorious *Turks* have taken from the Clergy and Nobility in the Countrys that they have conquered, which Lands being confiscated, are given by the *Grand Signior* for the maintenance of some *Zaim* or *Timariot* ; *Zaim* or *Timariot* being the Title of the Man, and *Ziamet* or *Timar* the appellation of the ground : The difference betwixt a *Ziamet* and a *Timar* is only in the quantity of Acres, and the value of them ; for a *Ziamet* is seldom worth less than twenty thousand *Aspers per Annum*, if it be under it is called a *Timar* : Twenty thousand *Aspers* are worth about seventeen hundred *Lievers French Money*, both of which may be transferred by the consent of the *Beglerby*, or Governour-General of the Province ; but if they be of more than ordinary value, and lye upon the Frontiers, they belong to the *Grand Vizer*, and cannot be transferred but by his approbation.

The young Soldier that was with us in the *Saïque*, went to *Candia* to sollicite for preferment, which he was very like to obtain, having had his Father and two Brothers

others slain in the Service. I was much confounded at our first coming on board to find that *Osman Cbelebi* gave out underhand that he was going to *Candia* to beg the same *Ziamet* from that young Child; every body blamed his design, and I, who had alwayes an Opinion of his Prudence, thought him indiscreet in that, as believing the *Grand Vizer* a person of too much Justice and Consideration to give it away from a person whose Relations had purchased it so dearly : But *Osman* told me privately his design was upon another *Ziamet* that was vacant ; of which having secret notice, he thought fit to publish his pretences to the other, to prevent solicitations for that. It is not to be imagined with what industry and cunning the *Turks* do pursue those kind of preferments. Only the *Janizaries* are excepted, as being uncapable of that sort of preferment. One would have thought those persons who design upon Benefices in *France* have learned from the *Ziams* and *Timariots* to keep their scouts in the Country to give them private advertisement of Vacancies. In *Candia* the *Spahi's* (who are in some favour with the *Grand Signior*) are very diligent in informing themselves of the number of *Zaims* and *Timariots* actually in service, and have alwayes their spies in ambush-  
cade

cade upon any desperate service to give them Lists of the slain, that they may employ all their interests to succeed them.

In our passage I understood many Intrigues both of the *Ottoman* Court and the Army; for though the *Turks* are not very talkative, and the presence of the Eunuch made them careful what they said; yet the Renegado of *Provence* being displeased at their reservedness, and not yet come up to the closeness and mortification of the *Turks*; caused them to talk in spite of their teeth. He was come lately from *Larissa*, and some of them were very inquisitive about Affairs of the Court; for my own part I spake very little, as fearing I might be suspected, but I put *Osman Chelebi* upon asking him several questions that gave me great satisfaction.

About the height of *Cerigo* (which we left sixteen or eighteen Leagues to the West) we met a *Saïque* that came on board us: She had been at *Canea* with Victuals, and being upon her return, gave us notice that the *Turks* expected that Town would be suddenly besieged, all the *Christian* Fleets being united in order to that design. Those *Turks* who were most concerned in the occurrences of the War, arguing among themselves about the preparation of the  
*Christians,*

*Christians*, could not imagine they would attempt the *Vizer* in his Camp with a less Army than 50000 Men: of which number all their Auxiliary Troops coming much short, they concluded the design of the *Christians* would be rather to give the *Candians* some diversion by besieging *Rhodes* or *Canea*. And indeed to besiege *Canea* would have been in effect to have besieged the Besiegers, and force the *Vizer* to remove lest he should be shut up in the Island; for the Conquest of that Town would have cut off his communication with *Morea*, and intercepted his supplies. But 'tis a private Maxim among the *Venetians*, not to be long obstinate in a War: They will have Peace (when they see their time) at any rate, and accordingly they dispose of their relief. We believed therefore (upon this *Saiques* intelligence) that before we should get there, *Canea* would be blocked up; whereupon we stood off as far as we could, steering our Course to the S. E. to put in at *Fraskia* which lies to the Southward of *Cape Sansona* about nine or ten Leagues from the City of *Candia*.

Being got within five Leagues of *Fraskia*, we discovered the Mountains covered with Snow, and particularly the *Mount S. Paul*. Not long after we perceived the famous

mous Mountain of *Jupiter* that is hard by *Candie*. We passed betwixt the Isles of *Pelagia* and *Standia*, which lie N. E. and S. W. one of another: at length, the 8. of *May*, we came to an Anchor in *Fraskia*, one of the best places in all *Candia* for shelter and anchoring: at present there is very good Water, and formerly there was store of Wood, but the Siege has exhausted it: 'Tis a Port very commodious for the *Turks*, but yet much infested by the *Venetians*, who are for the most part Cruising on that side, because though on the other side *Policastro* be nearer *Candia*, yet there is no anchoring but for small Vessels.

From *Porto-Lione*, or if you will, from *Athens* to *Candia*, is much the same distance as from *Brest* to *Haver de Grace*, or from *Marseille* to *Ligorn*, that is to say about 90 Leagues.

It is observable that the stream runs strongly upon the North Coast of that Island, and is caused by the violence of the Current out of the *Archipelago*.

This Isle of *Candia* is that which formerly was called *Crete*, famous for the nativity of *Jupiter*, whose Sepulchre is to be seen there at this day, but I must confess I did not see it. The Paganism and Piracy of this Island have rendered the Inhabitants equally fa-

mous, and *Minos* their King was the first who made them considerable at Sea.

It is situate betwixt 34 and 35 degrees of Latitude; I did not trouble my self to examine its position by my Instruments; and besides, *Osman Chelebi* had advised me not to discover the least skill in Mathematicks, for fear I might be taken for an Engineer or a spie.

On the North-side it looks towards the Isles of the *Archipelago*; on the East toward *Cyprus*; on the South toward the Country of *Barca*; and on the West towards *Sicily*. 'Tis something larger than *Cyprus*, but lesser than *Sicily*: Its length from E. to W. that is to say, from *Cape Salomon* to *Cape des Gabaroufes* is about 70 Leagues: Its breadth from *Cape Sana* to the Port of *Girotele*, is something more than 20 Leagues.

About 144 years before *Christ*, *Metellus* subdued it to the *Romans*, after which it was a part of the Eastern Empire: eight hundred and forty three years since, it was Conquered by the *Sarazins*: two hundred years after, it was taken from them by the *Genoeses*: next it fell under the domination of the *French* when they conquered *Constantinople*, under the Conduct of *Baldwin*. The new Emperour settled it afterwards

wards upon the *Venetian* for what they had contributed to his Conquests, and they have enjoyed it about 464 years. Since the Year 1645, the *Turks* having taken *Canea* (called anciently *Sidonia*) it has been much infested by them; and this is like to be a critical year, for God knows who will be Master of it before the year be out.

The humour of the *Candians* is very justly described by *St. Paul*, *Cretenses semper mendaces, malæ bestiae, ventres pigri, testimonium hoc verum est*. We could not any way more certainly provoke their *Calogers* (for they follow the *Greek Church*) than by repeating the words of *St. Paul* in *Greek*. Their Prophet, mentioned by *St. Paul*, was the great Philosopher *Epimenides*, who was invited by *Solon* into *Candia*, to digest, with him, those Laws which he gave afterwards to the City of *Athens*, where *Epimenides* erected several Altars to the unknown God.

We were no sooner on Shore at *Fraskia*, but ten or twelve *Spahi* or Horsemen came up galloping to examine us; for since the report of the approach of the *Christian* succours, they keep exact Watch upon the Coast, and having but few Cavalry in their Camp, the greatest part are distributed upon the Roads, and near all the Harbours.



in the Island, but in such Patties and Brigades, that they could easily unite and march according to their signals from their Sentinels, which were placed all along the Rocks upon the Coast.

In the Town of *Fraskia* we found nothing but rubbish; the *Venetians* having sacked it themselves, and demolished a Monastery of *Calogers* not far from the Port; however we staid 3 or 4 hours in those ruins, and the next day we saw several Vessels come in thither with recruits of *Janizaries* and *spahi's*. The old standing body of *Janizaries* consists at present of 30000 men (twice the number it was in its primitive institution) besides what assume that title in the Garrisons of that vast Empire, who are thought to be rather more than 60000. Of these 30000 established *Janizaries*, there are near 20000 in *Candia* at present, the rest remain in *Constantinople* (to secure the *Grand Signiors* Brothers) and at *Larissa* to attend upon his person: but not a third part of them that ever had been *Agemoglans*, or *Christians* Children; many Renegado's and natural *Turks* being admitted daily into their numbers, besides the Pastors from *Asia*, with whom they are pleased to dispence for four or five months service in the *Seraglio*, instead of an Apprentiship

apprenticeship that they should serve in other places.

When a *Chorbachi* or Captain has a Commission for raising a Company in any City or Town, the *Sangiac Bey* or *Cadi*, places a *Chiaoux*, or some other Officer at the door of their *Mosco*, or else in the Market-place, and makes proclamation that so many Soldiers are to be listed: If they come not in freely, the *Cadi* (knowing the number of every Family) sends to them and commands whom he lists, sometimes every second Man as occasion requires. In the same manner they raise their *Belonk Spahi's* or common Troopers, distinguishing them from their *Timar Spahi's*, who are obliged to maintain themselves upon their *Timar* or *Ziamets*. Those recruits which we saw at *Fraskia*, were of these *Belonk Spahi's* for the other sort are never recruited. Their arms are a *Saber* or Sword, a *Zag* or Lance, a *Giled* or Javelin, and a Bow and Arrows; for none but *Janizaries* and *Forlorn-Hopes* are permitted to carry Muskets. They have commonly five Arrows in a Quiver, and every Arrow costs two Aspers, which is something more than a Penny. The whole Accoutrement, Bow and Quiver, and Arrows, costs 1440 Aspers which in French money is about 27 Livres.

and upwards, and these are all furnished at the *Grand Signior's* charge. Some of their Quivers are so richly imbroidered and adorned, that they cost 4 or 500 Franks alone. Their best Arrows are made at *Caire*. The Officers imployed for recruits, use the same artifice as they do in *France*, in-veigling their men with hopes of making some Brigadiers, others sub-Brigadiers, and all Commanders. Not one of these new raised *Spahi's* but was promised to be incorporated with the *Silhataris*, or *Spahaglaris*, which two are of six sorts of their Cavalry the most considerable, as being standing Forces, and duly paid out of the Exchequer; the meanest, twelve Aspers a day, and those that are brave and do any thing remarkable, a hundred: So that not a man of these new *Spahi* could talk of any thing but of the Yellow Colours which is the standard of the *Silhataris*; or the Red Colours which is the Standard of the *Spahaglaris*. When in truth they were designed for the lowest of the six sort of Cavalry, never raised but upon extraordinary necessity, and divided into four Squadrons. One carries White and Red Colours, another White and Yellow, the third Green, and the fourth White, under the Titles of *Houlefigi*, *Solk Houleifi*, *Solk Hourebak*, and *Sak Kourebak*.

We could not find the least convenience to convey either our old or young people to the Camp ; all the Islanders being retired to the Mountains with their Cattel, so that we were glad to make use of our feet. Upon our left hand we left *Policaastro* standing upon a Rock on the Shore, and passed a small River called *Armiro*, to *Cazal de Gangra*, which we found burned down to the ground. We heard the thundring of the Canon, and though till within half a league of *Gangra* we had passed pretty well without any dismal conceptions of the War, yet then we began to understand better, and had no need of direction in our way to the Leaguer. We could easily guess where it was, by the thick smoke that was raised by springing the Mines about the Fort of *St. Andrew* which was directly before us : the *Grand Vizer's* Quarters was just in our way. Then it was I began to fancy my self in *Turky*, and to prepare my self to behold the splendour of the *Ottoman* Court, and the terroure of the *East* and doubtless the whole force of the *Ottoman* Empire was assembled in that siege. It would have been in vain either at *Constantinople*, *Adrianople* or *Larissa* it self to have fought the soul that acted this great body. The absoluteness of the *Grand Vizer*, the

courage

courage of his Troops, and the gravity of his Counsel might well pass for the Grandeur of the whole Empire. It is here therefore I must take the liberty to give a general character of their present State, and particularly of their great General who commands it, for 'tis not possible to think of *Candia*, but the *Turks* and their whole Government will immediately occur to our reflexion.

To give a deeper impresson of the greatness of this Prince, we cannot proceed better than by considering the number and quality of the persons who tremble at his displeasure : apply it if you please to the immense Power of the *Sultan* when he makes any great preparation : *Malta* trembles, *Spain* is fearful for his Kingdoms of *Naples* and *Sicily*, the *Venetian* anxious for what he holds in *Greece*, *Dalmatia* and *Friul* ; the *Germans* apprehensive for what remains to them in *Hungary* ; *Poland* is alarmed, and the consternation passes on as far as *Moscovie*, and (not resting there) extends its self to the Christian Princes in *Georgistan* and *Mingrelie* : *Persia*, *Arabia*, the *Abissins*, are all in confusion, whilst neither Man nor Woman, nor Beast in all this vast Tract, but looks out for refuge till they be certain whither his great Force

is intended. A strange torrent, that runs with that rapidity from *Spain* to *Persia*, from *Germany* to *Athiopia*: *Vienna* in *Austria*, and *Tartach* near the Kingdom of *Aden* are become Neighbours; and what say you of two of his Neighbours that have alwayes been at more than thirteen hundred leagues distance? you have not often heard of such prodigious vicinity: And yet for all this, there being nothing so strange as the destiny of the *Sultans*, who in this latter Age have governed this puissant Empire, it will not be impertinent to explain it by the History of *Mahomet* the fourth the present Emperour.

*Sultan Achmet*, Grandfather to this *Mahomet IV*, died in the year 1617. and left five Sons, *Osman*, *Amurath*, *Orcan*, *Bajazet* and *Ibrahim*: Of these five Brothers, four were strangled, and two of them after they were Emperours, that is to say, *Osman* and *Ibrahim*. *Osman* succeeded to the Empire 1617, and was cut off by his Rebellious Subjects in the year 1621. *Amurath* succeeded him, (for the Reign of his Uncle *Mustapha* is reckoned for nothing) and having taken *Bagdat* (commonly called *Babylon*) was the only person of the five that died a natural death. *Orcan* and *Bajazet* were murdered by him, according to the  
barbarous

barbarous policy of those Emperours; and yet as bloody as he was, he spared *Ibrahim*, looking upon him as a weak person, and by consequence not dangerous.

*Amurath* dying upon his debauches in 1640. *Ibrahim*, Father to *Mahomet IV*, was advanced to the Throne, and his destiny (attending till he was Emperour, before it would suffer him to fall) left him over to the cruelty of his *Janizaries*, who in a Mutiny strangled him in the midst of *Constantinople* in the year 1648. His Son *Mahomet IV*, being but seven years old, was received to the Crown, and is the present Emperour 1669. having had in his Family three Uncles, and his own Father strangled.

*Ibrahim*, though plunged in the delights of the *Seraglio*, more than any of his Predecessors, formed his design against *Christendom* in the year 1644, being provoked by the *Chevalier de Bois-Baudran* a Frenchman, who was at that time at Sea in a ship of *Malta*, and happened to intercept a great Gallion which the *Sultan* had sent for *Aegypt* laden with very rich Presents intended for *Meccha*: There were also several *Turkish* Women of Quality, and a young Boy that many believed was *Ibrahim's* Son: The Boy was Christened in *Malta* 1656,

and in 1658 took upon himself the habit of a *Jacobin* under the name of *Dominik Othoman*. The noise of this loss alarmed *Ibrahim* in his *Seraglio*, and incensed him so highly, that the next year he fell upon *Canea*. How formidable then ought the ambition and puissance of the *Turks* be, when the softest and most effeminate of their Princes durst undertake so dangerous a War, upon so small an occasion? *Ibrahim* died four years after he had begun that War, and left four Sons, and several Daughters : His Sons were *Mahomet IV*, *Soliman*, *Bajazet* and *Orcan* ; These four Princes were by three several Women, *Sultan Mahomet's* Mother is alive at this day, and called in honour *Validè Sultan*, which is as much as to say the *Sultanne's* Dowager ; *Bajazet* and *Orcan* are by another, and their Mother is likewise alive ; but the Mother of *Soliman* is dead : *Soliman* is second by birth, a hopeful Prince, and *Bajazet* as forward as he, which recommends them highly to the *Javizaries* ; *Orcan* is of another genius, more addicted to Piety and Religion, and therefore, as the *Turks* say, good for nothing but a Priest ; but 'tis possible his dulness and devotion is but a pretence to keep him from strangling by taking away all suspicion from the Empe-  
four,



now, or rather from the *Grand Vizer* who Governs all at present, and whose interest it is not to endure any active or turbulent Princes, lest they should eclipse, and perhaps ruine his Fortune.

*Mahomet IV.* has a scar in his face, which scar he received from his Father the last year of his Reign; and the occasion was thus, This young Prince was brought up in the *Seraglio* among the she-slaves, where till they are about twelve years old, the *Chez-adde* are generally brought up; *Chez-adde* is the name given to all the *Sultan's* Sons whilst their Father is living. *Mahomet* was alwayes in the Arms of the fair *Odaliques*; and she who caressed him most, he would be sure to be withal: They would make him talk a thousand smart things, sometimes against one, sometimes against another, as quarrels arose among them, (and their jealousy would seldom suffer them to be long without) with this custom of prating freely among the Women, the Boy got a habit of speaking sharp things. *Ibrahim* being one day walking in the Garden of the *Seraglio*, caused two of those Mutes, called *Bizchami* to dance before him; those *Bizchami* must be Negro's and Eunuchs, or they cannot be admitted into that private apartment. It is a custom, when the *Sul-*  
*tan*

*Jan* has been pleased with any divertissement, to present those who entertained him; and all persons at that time about the *Sultan*, do constantly do it. *Ibrahim*, the *Keslar-Agasi* and the *Odaliques*, presented the Mutes immediately, which being neglected by the young Prince, (though to that purpose one of the *Odaliques* had thrust some pieces of Gold into his hand) *Ibrahim* was angry, and turning to him, demanded why he did not present the Mutes as other people had done; because, said the young Prince very briskly, *I am not so much a fool as other people*; the sharpness of his answer put *Ibrahim* into a passion; in the heat of which, forgetting the Ring upon his finger, he struck him with his hand so hard upon his face, that his Diamond cut the skin, and left a scar that is to be seen at this day. The *Keslar-Agasi* carried away the Child immediately with the blood running about his face, and roaring as loud as if he had been killed: The passion of the Emperour being over, and he much troubled at what he had done, ran after the Child, and in such haste, that not minding where he went, he tumbled into a Fountain that was in his way; which accident doubling the confusion, the *Odaliques* that were thronging after the Child, came back,

and pulled the *Sultan* out of the water.

The *Sultan Mahomet* is of a tender and delicate complexion; but he manages it very ill. The Malecontents (who are very numerous in that Country) call him in derision the *Hunts-man* or *Aviegi*. He takes great delight in the noise of Canon, and has them often shot off only for his entertainment. He shoots very well both with the Bow and the Musket : He is very courageous, and extremely desirous to be in person with his Army, whatever the Christians publish to the contrary, imagining that his great affection to hunting, and his propensity to the pleasures of Women, makes him apprehensive of the hazards of War. Would his Council have permitted it, he had been long since in *Candia*; such was his zeal to be in the Army, that he threatned oftentimes to steal to them in disguise; and when being a hunting, he was at any time lost, and failed to return at his accustomed hours, the whole Court was afraid he had given them the slip : But besides that his being in the field would have eclipsed the Glory of the *Vizer*, and rendered him of less importance to his affairs; the absence of the *Sultan*, and the dangers to which he would have been exposed, would have enhaunced the courage of the Malecontents,

Malecontents, and such who having been instrumental in the murder of his Father, were afraid of his revenge, and did ardently desire his death.

The *Turks* will tell you wonders of his Wit : But every Nation cries up the vivacity of their Prince ; This is most certain, he had for his Tutor a person called *Vani Effendi*, one that passes for so worthy and so learned a Man, that if any one pretends to extraordinary Judgement or Sagacity in any thing, the *Turks* by way of Irony will tell him, *Yes, you are wiser, and understand more than Vani Effendi.*

Among all the Brothers of the *Sultan*, the Peoples eyes are fixt most strongly upon *Soliman*, whose Mother being dead, has procured him the compassion of the Army more than any of the rest, and by consequence exposed him more to the jealousy of the *Sultan*, who had like to have stabbed him with his dagger at *Adrianople* in the year 1666, some months before the *Grand Vizer* went for *Candia*, where he has continued ever since : The particulars you shall have hereafter. Since that accident the *Janizaries* have taken a greater care of the lives of *Soliman* and his Brothers, and by an action as couragious as prudent, have put them under the tuition

of the *Sultaneſs Validè* the Mother of *Mahomet*, but with caution that ſhe be reſponſible for them, though they do well underſtand that ſhe would ſacrifice them all to the intereſt of the *Sultan* : And indeed nothing can be more ſtrange than to ſee the Sheep committed to the cuſtody of the Wolf. This *Sultaneſs* is a Lady of great Magnanimity and Spirit. In the beginning of her Sons Reign ſhe cauſed the old *Validè* widow to *Achmet* to be ſtrangled. That old Lady was an ambitious Woman, who to keep her ſelf in the Supreme Conduct of Affairs fomented the diviſion betwixt the *Spahi* and the *Janizaries*, who were the death of her Son *Ibrahim*.

The *Sultan Mahomet* has had two Sons beſides Daughters, his eldeſt Son died, and was a Child of great hopes : The Mother of the young Prince is dead alſo, and much lamented by all the Officers of the *Seraglio* for her extraordinary bounty. She was exceedingly beautiful, but her Countrey and Extraction were never known ; ſhe was taken and brought away by the *Tartars* when ſhe was but four years old, and in a ſhort time ſold to a *Baſſa*, who deſigned her immediately for the pleaſures of the Emperour, and brought her up accordingly.

'Tis true, the *Tartars* are obliged by express order from the *Grand Signior* to keep an exact Register of what Slaves they take either of one Sex or the other, of their age, their names, and their Country, thereby to justify that they have brought away none of the *Grand Signiors* Subjects, which before that Order they did frequently do. These Tories bring to *Constantinople* sometimes thirty, sometimes forty of these poor Girles, all of an age, but of different Countries; being arrived there, their first business is to renounce their Christianity, and take upon them the Mahumetan Religion; after which the *Tartar* gives in his Register, and receives his discharge from the *Cadi*: But their Register is not regarded when they are gone, and by consequence the Countrey, Pedigree, and all other circumstances of their Slaves quickly forgotten, so as it is but seldom known from whence their great beauties come. By consent of all Travellers, there is no Countrey in the World produces so fine Women as *Circassia*, a Countrey in *Asia* upon the *Mer major* betwixt the lesser *Tartars* and *Gourgiston*. It is death for a Christian to buy a *Circassian* Slave, the *Turks* reserving them for themselves; but when they are brought into the *Seraglio*, and grow eminent for their Beauty,

Beauty, their friends will quickly find out the place of their Nativity, and in flattery pronounce them *Circassians*, so much has that Countrey the reputation for bringing forth the most excellent Beauties. Thus the charms of this Lady discovering her birth, gave occasion to all about her to perswade her she was a *Circassian*, and she was pleased with it so well, that she would smile, and be much delighted when they called her so.

*Sultan Mahomet* has now but one Son, about five years of age, born in the year 1664. but he has yet no name, for he was not Circumcised : The Mother of the said Prince was a *Greek* of *Candia*, and born in *Petrino*, where, when she was very young, she was taken and made a slave in the year 1647. when the said Town was subdued, and plundered by the *Turks*. She has at this time a great Belly, and follows the *Sultan* where ever he goes, and he loves her very passionately. She is reported to be very handsom, though a little disfigured with the small Pox. It is thought she will suddenly remove from *Larissa* to *Constantinople*, to lye in near the *Sultana Validè*, who, as I said before, continues in that City to have an eye over the *Sultans* three Brothers, and to keep the *Spahi* and *Janizaries*

*ries* at variance. The present Favourite *Sultana*, is by the *Turks* called commonly *Affaki*, or Mistress to the Prince. She is very jealous of the *Sultan*, and in the year 1667. caused at *Adrianople* a young *Georgion* Damoisel to be strangled, because the Emperour began to delight in her company.

My description of these particularities in the *Ottoman* Affairs, would be very imperfect, should I not give you some general hint of their Matters of State, by giving you an account in two words of the two last *Vizers*, or Chief Ministers; and this is of the more importance, because *Ibrahim* and his Son *Mahomet* have as it were associated their *Vizers* in their Empire, or rather contented themselves with a vain hereditary title, to leave to their *Vizers* an Authority so absolute and vast, that by way of inversion the two *Sultans* might be called, and not improperly, their two Ministers chief Slaves.

*Gioan Capigi Bachi* by a good fortune peculiar to his house, was the seventh *Vizer* of his Family, though that honour never descended immediately from Father to Son, as it has done of late in the Family that possesses it now. *Gioan Capigi Bachi* Governed without controule during the animosity



animosity betwixt the *Spahi's* and the *Jani-saries*; but the story of this *Vizer*, of *Sa-luk Pacha*, and the rest being either obso-lete or well known to you already, I shall only give you a touch of *Coproqli Mehemet Pacha* who was *Vizer* during the minority of *Mahomet IV*, and speak afterwards of his Son *Coproqli Achmet Pacha* who commands at present in *Candia*, and go-vern the whole affairs of the Empire with great authority and reputation.

*Coproqli Mehemet Pacha* was made *Vizer* 1653, when the *Sultan Mahomet* was en-tering into the Twelfth year of his age: He had been *Sangiac Bey* of *Baruth* a City in *Sy-ria*, to the South of *Mount Libanus*. Those Governments are bought, and he of the Competitors who bids most, does usually carry them: Their way of bidding is by Purfes, and he who gives the *Sultan* most Purfes is the man: every Purse is reckoned worth five hundred Crowns. You may ea-sily imagine that this way of selling the chief Offices of State, redounds more to the pre-judice and oppression of the people, than the profit of the Prince, for the Officer will be sure to make himself whole at their cost whom he governs, and the Prince cannot in equity reprove him. At the end of three years (which is the common du-

ration of those *Sangiacats*) *Coproqli* not having been able to pay all the money to the Emperour for which he had contracted, was a fair way to have lost his head, had it not been for the friendship of some in the *Divan* or Council of State, who obtained for him the Government of *Alepo* to see how that would inable him; but he was no happier there than where he was before, or rather he was no more corrupt or exacting, for the people do magnifie him for his moderation; but that is not so good as ready money with the *Turks*, especially now a-days, when the whole Treasure of that Prince is nothing but the fruit of Violence and Extortion. He returned to the Port unable to pay those Purles which he ought to the *Grand Signor* as before: The *Tesferdar* or Super-Intendent of the *Finances*, caused him to be arrested, and he was made close Prisoner with several other Officers of Quality accused of corruption; who taking the imprisonment of *Coproqli* for an evidence of his ill principles, entred into a strict intimacy with him. *Coproqli* was cunning, and to fish them, pretended to impart to them certain of his own counterfeit exorbitances, whereby he drew them into such a confidence as prevailed with them to discover to him all that they had really

really done. The *Keslar-Agasi* (who at that time had a great share in the publick Affairs, and the *Caimacan* or Lieutenant Generalship of the *Vizer*) came many times to interrogate the Prisoners, by order from the *Sultana Validè*. Upon occasion, the *Keslar-Agasi* having some private discourse with *Coproqli*, *Coproqli* told him as a secret, that if he would be a means to procure his liberty, he had an infallible way to fill the *Sultan's* Treasury. The *Keslar-Agasi* found him to be a man of parts, and recommended him so effectually to the *Validè*, that he was not only discharged but the very same day made *Vizer Azem*, that he might be invested with a character requisite for taking an account of the *Finances*. And those revolutions are frequent in *Turkie*, where a man often transmigrates from an inferiour condition to the highest. This new Minister was not advanced two days to his dignity, but he called before him above twenty of those Officers with whom he had been fellow prisoner, and in that condition, been made privy to all their corruption; upon their own confession he seized upon all they had, and when he had done, in a large Hall through which the *Sultan* did often pass, he caused all the money that he had taken from those Prisoners to be put up

into Bags, and disposed upon a Table covered over with a Cloth, under which there appeared to be something else. He attended the *Sultan's* coming by, and the young Prince having pleased himself very well with surveying the Bags, taking up the Cloth in expectation to have found more underneath, he saw about twenty heads reeking in blood as being newly cut off. The *Sultan* amazed at the sight, demanded whose they were, and what they did there. The *Vizer* replied, They are vomiting up the blood of your Subjects, which your Majesty will find in those Bags, for that is nothing but the money which they have robbed; but they are not like to do so again. This was an odd way of proceeding but he was more sanguinary, and governed with much more severity than his Son. He had one of his teeth that stuck out of his mouth like a Bore's Tush, and frightened people to look upon it. He was a great lover of Wine, and laught at all Religious scruples thereupon; but in that he was quite contrary to his Son, who abhors it above all Liquors.

The great design of this *Vizer* was to advance the authority of his Master, much diminished by the frequent seditions of the *Janizaries*, whose insolence he endeavoured

ed to repress for the security of his own fortunes as well as for the *Sultan's* advantage. The *Janizaries* instead of being satiated with the blood of *Ibrahim*, taking encouragement from the youth of *Sultan Mahomet*, and the weakness of his former Ministers, (of whom they had either strangled or deposed the greatest part) refused the service in *Candia* upon pretence of certain privileges that exempted them from any service at Sea; but the truth is, they were afraid to trust themselves so far from *Constantinople*, where they were quartered conveniently, and had their Cabals constantly in their *Oda's*; and indeed that was the great consideration that kept the *Grand Signior* from returning to *Constantinople*. *Coprogli* was constrained to interrupt his progress in *Candia*; but to find the *Janizaries* work where they could not excuse themselves, and which he was sure would revenge his Master upon those mutinous Cattel, he took opportunity from the ambitious projects of *Ragoteki*, *Hospodar* or Prince of *Transylvania*, who contrary to the orders of the Port, had made War upon *Poland*, and entred privately into confederacy with the *Swedes*. Hereupon the *Vizer* sent into *Transylvania* the old Bands of the *Janizaries*, and all the

most turbulent Officers among them; most of which were cut off either at the taking of *Waradin*, or in the several skirmishes of *Ragoteki*. Afterwards they were forced to raise their Siege from before *Clausenbourg* (the usual residence of the *Hospodars*) but however that Enterprize proved ineffectual, it devoured many of their best men. The affairs of *Transilvania* gave some respite to the Wars in *Candia*. Every *Bassa* that was sent General into that Island, secured the Army to himself, and gave obedience to Orders from the Port, no farther than they agreed with their own private designs. They were unanimously bent upon affrighting the Emperour, and if possible, destroying him. *Coproqli Mehemet* to obviate their designs, and make an Example of these seditious Officers, had caused the famous *Delli Ussani Pacha* (General in *Candia*, and as brave a man as ever was among the *Turks*) to be strangled. And certainly it was great imprudence in the said *Delli Ussani Pacha*, after he had disobeyed his Orders in *Candia*, and in a manner revolted from the *Sultan*, to be so wheedled and blinded with the fair promises of the *Vizer* as to come frankly to *Constantinople*, and put himself into the *Vizer's* hands, by whom he was immediately committed to the Castle of

the seven Towers, with several *Christian* Officers taken in the Wars of *Candia*, and sent Prisoners thither. The Executioner strangled him in the presence of the said Officers by particular direction from the *Vizer*, to torment and excruciate him the more.

*Coprogli* was married to an illustrious Lady, who as I told you is still living, and in *Candia* promoting the affairs of her Son. She is called *Fateima Kadun*; She is a Lady of a large Soul, and a Wit infinitely above the rest of her Sex, as appeared by her subtilty in advancing her Son to the dignity of his Father, which was without president, for till that time it was never known that the Son succeeded the Father in so important a charge. The Father being upon his Death-bed, the *Validè* Widow of *Sultan Ibrahim*, understanding there was no hopes of his recovery, sent to visit him the six other *Vizers* who made up the *Divan*, of which they were members, but the *Grand Vizer*, the head, and indeed absolute Master: Their order was to confer with him about the mysteries of State which had been committed only to him. *Fateima Kadun* having notice of their Visit, and designing to make the Fortune of her Son, perswaded her dying Husband to pretend himself speechless, which

he did, and the *Vizers* being admitted, believed him really incapable of any such discourse, and accordingly complained very heavily how much his being speechless would be prejudicial to the interest of the Empire. *Fateima* interrupting them, told them, You see by misfortune my Husband is unable to advise you any farther, but there is his Son with whom he has deposited all those secrets that concern the State; he is the only person can advance, he is the only person can perplex the Publick Affairs; my humble advice to the *Sultan* is, that he would speedily consider what he is to do, and either prefer my Son to the Dignity of his Father, or strangle him; that if he may do his Majesty no service, it may not be in his power to hurt him. Her Counsel being reported to the *Validè*, who was well acquainted with the abilities of *Achmet Pacha*, it made such an impression upon her, that she gave ear to *Fateima's* Proposition, as having loved her very well, and conversed her often when her greater Negotiations brought her to the *Grand Vizier*. By this Stratagem *Achmet Pacha* was sworn *Vizer Azem* in the place of his Father, and (as an addition to the wonder) when he was scarce thirty years old, whereas till him, never any was advanced to that

Honour



Honour before forty at the least. This happened in the year 1662.

The new *Vizer Coprogli Achmet Pacha* following the maxims of his Father, resolved to prosecute the War in *Transilvania*, if possible to extinguish the Mutineers that remained among the *Janizaries*, before he revived his old quarrel in *Candia*. But the interests of *Hungary* having engaged the Emperour of *Germany* in its relief, the new *Vizer* in the year 1663. came in person to the Army, which before was commanded by *Ali Pacha*, and that *Campagna* took *New-hausel* : The next year 1664. he raised the Siege of *Canissa*, and carried a Fort by storm from Count *Nicholas de Serini*; after which he attempted to pass the River *Rhaab* under the noses of the Christian Army, with design to have made an excursion into *Austria*, and harassed that Countrey; and he had proceeded so far as to have broken and cut off a considerable body of the *German* Forces, under the Command of the Prince of *Baden*, when being incounter'd and stop'd in his Career by a Squadron of *French*, who (animated by the bravery of the Duke de *Fuillade*) took the Post which the *Germans* had abandoned, defeated a select body of the *Turks*, and beat the whole Party over the River.

River. This great Victory obtained in the latter end of the year 1664. obliged the *Vizer Azem* to conclude a Peace with the Emperour of *Germany*; after which returning to *Constantinople*, the consideration of his services, and the qualification of his person recommended him so highly to the *Sultan*, that ever since he has had the sole Government of his Affairs.

The next year 1665. was spent in ratification of the Peace, in suppressing privately, and defeating the design of the discontented Party (who had espoused the interest of the *Sultans* Brothers) and in preparation for the War in *Candia*. All the Officers about the *Sultans* Person, and all the Members of the *Divan*, who were any wayes suspicious, were removed by a thousand pretences, and their places supplied by his Creatures: But in the Army he retained the old Officers on purpose to destroy them.

It is most certain, no solid preferment is to be got, or at least enjoy'd long, without his protection. When upon necessity of his absence he has disposed about the person of the *Sultan* certain young Favourites to entertain and attend the *Grand Signior* in his Sports, if by imprudence, or inadvertency they have given the *Grand Vizer* any  
occasion

occasion of jealousy, he has found wayes immediately to supplant them. He has at present, as Favourite to the *Sultan*, placed about him a young Gentleman of *Cogna* in *Natolia*, his name is *Koulogli Moufaip*, which is as much as to say, *the Favourite Son of a Slave*. He is of his person a very handsome man, an excellent Huntsman, rides well, and in a word, performs all the *Turkish* Exercises with great dexterity. This *Koulogli Moufaip* (being much more discreet than any of those who had been before him in the same station, and been strangled by the *Vizer*) is very well satisfied, that to continue a Favourite with the *Sultan*, he must not give the least umbrage to the *Vizer*; and therefore he avoids all occasion of mentioning Publick Affairs to the *Grand Signior*, unless it be to magnifie the Exploits of his Chief Minister. 'Tis reported of him, that he never concerned himself in any great thing but once, and that was when meeting one day in the streets of *Adrianople* a poor *Greek* Priest of his own Town *Cogna*, with whom he had been well acquainted in his minority, he called him to him, and after several caresses and expressions of kindness, offered to make him *Patriarch of Constantinople*, which the poor *Papas* thought too great for his conduct, and

and contented himself with an Alms.

The *Port* resolving to make a strong Attach upon *Candia*, the *Sultan* left *Constantinople* in *March* 1666. and is not yet returned, nor like to be in a long time; and all, to humble the Citizens of *Constantinople*, who have been too forward in their concurrence with the *Janizaries*, designing thereby to chastise their malevolence, and make them sensible of the incommodities that ensue upon the absence of their Prince. The *Grand Vizer* attended him as far as *Adrianople*, from whence the *Sultan* removing to *Methoca* a City in *Romania*, in an excellent Countrey for Hunting, the *Vizer* took his leave, and crossing *Macedonia*, and *Theffalia*, he arrived at *Thebes*, where he continued for some time, till the Troops that were to attend him could be brought together. They took their March by the Famous *Isthmus* of *Corinth*, called at present *Hexamile*, and came to imbark some at *Napoli di Romania*, anciently called *Naplion* in the Province of *Argos*, and part at *Porto-delle-Botte* which is the old Town of *Cyphanta*. The *Vizer* himself embarked at *Malvezie* (called otherwise *Monembazie*) and not at *Napoli di Romania*, as some people have published. This *Malvezie* is the ancient City of *Epidaurus* called *Limera*, whose

whose Harbour is so bad, that a Vessel that draws but six foot water, cannot enter without striking : But the *Vizer* was carried off in a *Tartan* to a Galley that attended him with five and forty others for his Convoy to *Canea*, where they landed him safely.

His Mother *Fateima Kadun* had been conveyed thither four dayes before by four Galleys. *Kadun* I have told you (if I be not mistaken) is as much as Madam with us. This *Fateima* has made it appear, that in *Turkie*, her Sex is neither so contemptible nor so much contemned as has been reported. Her Magnanimity is so great, that I must tell you, as the whole Eastern world is convinced of the Potency of her Son, so they are sensible her interest with him is such, that she governs him absolutely, and by consequence manages the whole Affairs of the Empire.

The *Vizer* remained four months at *Canea* to inform himself of the condition of the *Venetians*, and prepare himself for the Siege of *Candia*. The beginning of *May* 1667. he brought his Army to a Rendezvous at *New Candia*, an old Castle with a few pittiful houses about it, some two leagues from the City. About fifteen or sixteen years before, the Famous *Delli Ussain Pacha*

*Pacha* leaving that Island to go (as I said before) and finish his dayes miserably at *Constantinople*, the Troops that he left behind him, intrenched themselves at *New-Candia*, and called it *Eina-die*, which is as much as to say, *harm watch*, *harm catch*; For the *Venetian* Garrison making frequent Excursions, and the *Turks* being as busie from thence, gave it the name of *Eina-die*, and in my judgement with a great deal of propriety.

The *Genzar-Aga*, or *Maistre de Camp* to the *Janizaries*, being a Creature of the *Vizers*, took a general view of his Army at *Eina die*, and found them complete fifty thousand men, besides about fourteen thousand Pioneers, and several Victualers, and such kind of people following the Camp. Most of the Pioneers were forced out of the Islands in the *Archipelago* and *Morea*; the Army having ruined their Huts, at *Eina-die*, advanced against *Candia*, where the *Vizer* met them from *Canea*.

The City of *Candia* was called formerly *Cytaeon*, not much differing from *Cytion* in *Cyprus*, where *Zeno* was born, who was the Founder of the Sect of the *Stoicks*. This *Candia* (in Ancient Times so Famous for its bigness and wealth, that in the Reign of the last Emperours of the East it denominated the

the whole Island) is scarce cognoscible now but by the glorious reliques of its ramparts, which notwithstanding have, and do still resist the strongest Efforts that ever the whole *Ottoman* strength has been able to make.

'Tis the common talk of those parts, that never City has sustained so fierce a Siege so long a time; perhaps they may reckon for one Siege all the Encampments that the *Turks* have made there from the year 1647. when they beleaguered it first, for when they discontinued their formal Leaguer, they blocked it up so close for above twenty years together, that the Garrison durst not stir out above Cannon-shot from the Walls; and in that sense it has been effectually the longest Siege that has been mentioned in History.

The Town is fortified with seven Bastions, five towards the Island, and two (*viz.* *St. Andrew*, and *Sabonniera*) towards the Sea: These two are in a streight Line at the two ends of the Harbour, which is called *Dramata*, and looks toward the North. About a year since, the *Turks* quitted their old Works that they had raised to no purpose against the Bastions towards the Island, and turned their approaches upon the two Bastions towards the Sea. On the *Sabonniera*

*niera* side they press not so hard, by reason the ground consisting much of sand, their Works are apt to moulder as fast as they make them : But the hottest service is on the side of *St. Andrew*, where their approaches are carried on by the Sea side, under the protection of an Artificial Mountain which they removed thither from another place.

The Post of *St. Andrew* is a kind of half Bastion, built only with a Flank that scoures towards the Fort of *Panigra*, but towards the Sea, it is only a Plat-form that flanks nothing, and has nothing to flank it.

'Tis a strange thing, that for twenty years together, both besiegers and besieged should have neglected this Post. Standing upon a hard Rock, the *Turks* thought it unminable, and therefore unapproachable; and the *Christians* believed themselves safe there by the meer nature of the place : But both of them were mistaken, and the *Christians* worst of all, for the place must be suddenly relieved, or it will be certainly lost, and had it not been for an opportunity, in which the *French* signalized their experience and courage, the Town had been taken on that side by a *demy Gorge*, which is a piece of Fortification, that till then was never used in any Town, to the great disparagement



paragement of the *Venetian* Engineers; the first discovery of that place was made by certain Renegadoes that ran into the *Turkish* Camp, where there are but too many of them : About the latter end of the year 1668. the Duke de *Fenillade* brought to the succour of the Town four Brigades of *French* Gentlemen Commanded by the Count de *S. Paul*; the Duke of *Chasteau-Thierry*; the Duke of *Caderoufe*, and the Count de *Villemor*. The Marquess de *la Motte Tenelon*, had not the Command of a Brigade, as being left free to execute the extraordinary Commands of the Duke de *Fenillade*, who advised with him in every thing; and this by accident gave him means to do the besieged the most signal piece of service that could be expected from any one Man; for viewing the Works on that side, he perceived the *Turks* were Masters of all the ground betwixt the Fort *St. Andrew* and the Sea; had planted their Batteries, fixed their Lodgements, and provided very well for the security of their Posts; and which was most dreadful to him, they were battering the *Scotch* Work, which was the only place that could give any defence to a breach they had already made in the *Demie-Gorge*. The *Scotch* Work was an old Tower in the middle of a Wall that flank-

ed the *Demie-Gorge* so effectually, that if that Flanker was made unserviceable, the Town was impossible to be defended. The *Marquess de la Motte Tenelon* having remonstrated all this to the *Venetians*, and convinced them of the importance of that place, they left it to his care to prevent the great danger which at that time was very pressing upon them. The first thing to be done, was to repair the old *Capponnieres* towards the Sea which they themselves had destroyed, and quitted not long before. A *Capponniere* is a little Lodgement or Post for their outermost Guards to lye in, it is made of Planks, driven half way into the ground, and lined with earth, in which there was room for about a dozen or fifteen Musqueteers, that fired upon occasion out of little holes made to that purpose. The *Turks* had brought vast quantities of earth, and thrown them upon the *Capponniers*, and thereby brought their approaches to the very foot of the breach. The *Marquess* was present at the recovery of these *Capponniers*, and had the *Turks* alwayes in his teeth with only nine or ten foot of earth betwixt them : Having recovered, and refitted his *Capponniers*, he ran a Gallery under the Batteries and Lodgements of the *Turks*, and blew them up in-

to the air, thereby giving the besieged convenience to repair the *Scotch Work*, from whence they shot so effectually with their Cannon, that it has been too hot for the *Turks*, and they have not attempted it since. But for this Work, the Town had been taken above three months ago.

You would not believe it, and yet it was certainly true, the *French* were at that time forced to preach Moderation and Temper to the *Venetians*, whose Commanders were then so full of animosity and emulation, (especially *Morosini* and *Cornaro*) that their Councils of War were nothing but Threats, and Exprobrations, and *Manifesto's*, and Protestations one against the other; our great Officers (who were admitted to those Councils) were amazed at their own prudence and temper, in respect of those who had alwayes reproached our Nation by its heat and activity. Had I not been told this by more than one or two of the Renegades, I should never have believed it. The *Turks* understood it very well, and laught at the *Venetian Pantalons*, for that was the name they gave the *Venetian Officers*.

This is certain, the Garrison has never effectually seconded the Efforts of their Auxiliaries. The *Venetian*, as it is thought, being

being unwilling to be relieved by such inconsiderable supplies, have fancied, that by exposing them, and suffering them to be cut off, their Masters, the *Christian* Princes would be provoked to espouse them more vigorously to repair their own Honours, and by degrees grow to make the *Venetian* Quarrel their own.

Upon Friday the 10th of May 1669. (which the *Turks* count the 9th of their *Douleggaide*, and of their *Egire* 1080.) I arrived at the Camp, two days before their little *Bairam*, which fell out the 11th of May; for there being that year seventy compleat days from the end of the Moon of *Ramaden*, to the tenth of the Moon of *Douleggaide*, the little *Bairam* happened the tenth of that Moon, and the *Ramaden* concluded the last day of our *February*.

The *Turkish* Camp had no Lines either of Circumvallation or Contravallation; a Line of Circumvallation would have been utterly useless, because they feared no succours by Land. And the Garrison thinking themselves very happy if they can keep their own ground, there was no great need of any Contravallation against their Sallies; only about Cannon-shot from the two Bastions, the *Turks* thought fit to cast up a few pittiful Lines, to shelter their place of  
Arms,

Arms, where they draw up, when commanded out upon any considerable Service. These Lines, instead of being brought up streight one to another, as with us, are turned with a bow at both ends, which seems repugnant to our Rules; but our curiosity is not so usefull among them, for the Enemy never going directly towards an attack, nor many times together the same way, the pedantry of our methods would be to no purpose.

The whole strength of their Camp consists of great Plat-forms, which those Infidels have raised upon the shore, and planted them very liberally with Cannon to play upon the Christian Ships. There are also Plat-forms that lie low, and even with the water, made on purpose to hinder the descent of the *Venetians*.

I went first to the *Viziers* Quarter, which among us would have been called the Royal Quarter. It lies towards the Fort of *Saint Andre* westward of the Town; and in that quarter most of the *Janizaries* and select Troops of the Army are disposed.

The Quarter of the *Romiliots*, or *European* Troops under the Command of the *Beglierbey* of *Sophia* was before the Fort of *Panigra* on the S. W. side of the Town. The *Messerliotts* or Troops out of *Agypt*

and *Arabia* were quartered on the South; the *Natolians* or Troops out of *Asia* on the South East : And towards their *Lazaret* or Hospital, over against the Post of *Sabronera* directly to the East, lay a considerable body of *Janizaries*, with detachments, and commanded parties out of all the other Quarters.

The Chief Officers commanding in those several Quarters, have no certain place allotted to themselves, as with us, for the *Vizer* changes them as he pleases, and many times removes the whole *Brigade* from one Quarter to another. The *Bassas*, who at my coming were in principal Command, were the *Vizer du Camp*, which is as much as the *Vizer Azem's* Lieutenant-General : the *Atglerbey* of *Romulia* ; the *Capondan Bassa* Brother in Law to the *Grand Vizer* ; the *Genizar Aga*, a brave Man, and his Creature ; *Zambetag Oglu-Houffekni* Son to one of the *Sultans* Sisters ; *Zatt-Patat-Oglu*, for a *Turk* a very understanding man in all Foreign Affairs, and designed to be *Bassa* of *Cairo* ; *Frane-Mehemet Pacha*, a Renegade *Portugesse*, to whom the *Grand Vizer* has promised the Government of *Candia* when taken : And *Bebyr Pacha*, a man of Execution, and one who speaking very well the Language of the *Franks*, would be a proper

proper person to Treat with the *Christians*.

The General of their Horse called *Spahilar-Agasi*, continued at *Canea*, from whence he made frequent Cavalcades about the Island to keep an eye over his Horse which were quartered all along upon the Coast under the Command of six Colonels, or *Boulouk Agalar's*. It is not above four years since this person was made General of the Cavalry; his predecessor was slain by the *French* at the passing of *Raab* near *St. Gothard* in the year 1664.

The Quarters of the *Vizer Azem* is the only fix'd Quarter in the Army, and chosen with all the convenients that is consistent with the security of the Camp. The little *Turkish* Vessels can land just by him, without passing before the Town; it lies upon the Road to *Canea* and *Policastro*, and there is no Forrage but on that side: His Troops are sheltered from the City by a little hill, which gives also to the Besiegers an advantage to raise Batteries: But its greatest Commodity is from the River *Giosfro*, which runs at the foot of the said Hill. The River is not much bigger than the *Gobelins* at *Paris*, and yet it contributes exceedingly to the miseries of the City of *Candia*, for without those waters the *Turks* could not have subsisted so long.

At the beginning of the first Siege in the year 1648. some of the *Venetians* poisoned those waters, without advising with their General, and it was the destruction of above twenty thousand *Turks*; which being no fair action, according to the punctilio's of War, the *Turks* (who of themselves are not over-apt to give quarter) revenged it effectually by most incredible barbarities.

I was astonished at the number and beauty of the Tents in that Quarter: For the Hutts and Cabins for the common Soldiers, I saw three great Boards that had served to make ten thousand of them. You will ask what kind of things those Cabins are among the *Turks*, and how they are built: They take of the fattest earth they can find, sprinkle it with water as they do Mortar, and having marked out a proportion of it of about seven foot in length, and six in breadth, they take three large Planks, and fasten them round, as they were to make a Chest: The Planks are used as a kind of Mould for the casting of these *Cazernes*, for when the Boards are disposed right, they throw more water upon the Mould, and then let it stand till it be dry: when it has stood long enough, is grown to a consistence, and is sufficiently stiff to stand by it self, the Planks are  
taken



taken away, and imployed in another place. Every one of these *Cazernes* or Cabins is allowed to be five foot high, covered a top with certain old pieces of Wood, over which they lay a little of their prepared Mould, which they suffer to dry, and with very good effect; but for thatch, it is not to be thought on in *Candia*, where they have neither sowing nor reaping, and trees are more scarce than straw; the great ones have been all cut up to make their Palisadoes and Fortifications, and the little ones have been burned: In short, each of those Caverns built according to the above-mentioned dimensions, will receive twelve Soldiers; but for greater numbers, they are proportion'd accordingly.

The *Grand Vizer* was not lodged in a Tent; they had built him a *Serrai* or Palace half a quarter of a league about: The *Turks* presumed when he once sat down before the Town, he would not suddenly rise again, and therefore they thought fit his Quarters should be made durable. The Walls of his *Palace* were of stone some six or eight foot high from the floor; the rest of the House (which in some places was two stories high) was made of that sprinkled dirt dried, and a little old Timber. In the Camp there were at least a hundred of these

*Serrai's*

*Serrai's* set up by the Principal Officers for themselves. The *Serrai* or Palace of *Delli-Houssain-Pacha*, built in the time of the first Siege over against the Fort of *Marti-nengoe*, was the most considerable of them all : When the Army was drawn off, and the Siege discontinued, it was set on fire by the *Venetians*, but the *Beglerbey* of *Romulia* has repair'd it again.

Before the *Grand Vizers Serrai* was a kind of a Gibbet set up with seven horse tails upon it ; each *Beglerbey* in the Army has six before his door : But those are honorary and no more, the *Grand Vizer's* is a great mark of authority. When the *Sultan* in person is in the Camp, he has nine tails before his Tent or Palace, or where ever he lies. The *Aga* of the *Janizaries* has no such thing before his, though he be one of the most considerable Officers in the Army : Before the Tents of the other *Bassas* there are two, and six before the *Caimacan* of the *Vizer*, who is in the nature of Super-intendant of the Army.

The Gibbet set up for these Tails before the *Grand Vizer's* Tent is four square, and when the Army marches, the square in which the Horse tails are fastened, directs the way the Army is to take : for if the tails be fastned towards the East, their motion

tion is to be that way ; and so in general all their Campments and Lodgements in their march are signified by that part of the horizon towards which the tails are hung.

Being got into the Camp, each of us found some of our friends, and immediately dispersed. *Amuret-Aga* went one way and we another ; I continued with *Osman Chelebi* in a Hutt that was offer'd him ; his two Brothers in Law (Sons of *Mustapha Bey*) that he thought to have found before *Candia*, and quartered with them, were sent in Garrison not long before to *Girapetra*, a Post that they have fortified in that Island.

In the Turkish Army, though it be very numerous, any body that one inquires for is easily found out. Their *Oda's* are known and distinguished by their succession and order of their numbers, as first, second, third, and so on : But for greater instruction, at the door of every *Chorbagi* is hung up the name of some animal or other, as a Lion, a Camel, an Eagle, &c. and a great paper with the name of it in large Characters.

We were scarce settled in our Hutt, but the silence that is alwayes very remarkable in the Turkish Army, was on a sudden interrupted

interrupted by a most dreadful noise in spring-  
 ing their Mines that were ready under the  
 Fort of St. *Andre*, and the Yells of the  
*Turks* advancing to the Assault : The Can-  
 non both in the Leaguer and City, made  
 up the Consort. This was the first time I  
 ever saw the *Grand Vizer*, he was got a  
 top of a little eminence out of Cannon-shot  
 from the Town, to see the execution of the  
 Mines, and success of the attaque : The  
 sight of this great person struck my heart  
 more violently than mine eyes : He is but  
 of a middle Stature, yet very vigorous and  
 strong ; his Face is something pitted with  
 the small Pox, and his Cheeks very red ; his  
 Eyes are black, and hollow, and stern ; his  
 Complexion is tawny ; his Beard long and  
 very black ; he was on foot in the midst of  
 fifty or threescore of his Guards armed like  
*Albanians*, with their Captain *Delli Bachi*  
 at the head of them. The *Vizer* was dis-  
 courting with *Zambatag-Ogli-Houfekni*, a  
 young Gentleman, and as they said there,  
 much like the *Grand Signior* who is his  
 Uncle : The *Vizer* had no sooner placed  
 himself, but all his Officers came about  
 him. It is concluded by all hands, that he  
 is personally brave, and as great a Souldier  
 as ever they had ; yet he is cautious, and  
 runs not head-long himself upon every oc-  
 casion,

casion, to visit the Works; with a small, but excellent Perspective, he was viewing the order of their attacks; but because the dust and the smoke did many times obstruct him, he sent ever and anon some body to understand how things went in every Post; which messengers, to give him an exact account, exposed themselves so freely to the Enemies shot, that of thirty sent out, there was but four returned.

This was one of the hottest attempts during the whole Leaguer; the *Turks* had sprung three Mines under the Fort of Saint Andre. Whilst the *Vizer* was employed with his Perspective-Glass in observing the execution of the Mines, wagers were laid by the Officers about him that the Work was blown up, and a gale of wind blowing away the smoke discovered who had won: The execution was great, carrying away a whole row of Palisadoes from the besieged, and making a breach in which the *Turks* endeavoured many times to lodge themselves, their swords in their hands, but were repulsed with great slaughter. They gave out that they had slain the General of the *Christians*, but the repulsed Troops never return without some such story for preservation of their Honour: but at this time there was some reason for their report, for  
a day

a day or two afterwards we understood by a fugitive, that the Marquess of Saint *Andre*, a *French* Man, and Governour of the Town was in that action wounded in the face by the splinter of a stone : This happened the 9<sup>th</sup> of their *Donleggiade*, and according to our Kalendar on the 10<sup>th</sup> of *May* 1669.

The Troops that are daily designed for the Guard of the Trenches, are relieved every twelve hours : And when an *Oda* is appointed for the whole day, the *Chorbaggi* takes one half of them to mount the Trenches, and twelve hours after is relieved by the *Oda Baschi* with the other moiety. But an *Oda* consists commonly of three or four thousand men, which are easily divided for service. In the evening two *Chiaouxes* having placed themselves before the *Grand Viziers* door, one of one side, and the other of the other ; they make proclamation as loud as they can, and cry out *Allah, Allah* ; upon which the Souldiers assembling in great numbers, the *Chiaouxes* set certain prices upon the heads of the *Christians* for the next day ; this is their custome every night, that the hopes of reward might animate their men, for nothing is better money than the head of a *Christian* ; but their heads are not alwayes at  
a rate ;

rate; when the *Christian* Army is strong, and heads harder to come by, a head is worth 25 or 30 Crowns; but when their Army is weak, and heads are like to be plentiful, nine or ten Crowns is a good price, and they think it well if the Market would hold there. The next day being a Festival, and their *Bayram*, they set twenty Crowns upon a head. There was also a rate set for every piece of a Palisade that could be forced from the Works of the City, and brought to the *Vizer*, and the price for the next day was set at three Crowns.

The *Venetians* set their Prices in the same manner upon the heads of the *Turks*; but they are not so good Chapmen, for ten or twelve Livers is as much as they give for a head; and at that rate they come in sometimes so plentifully that they have been known to set their Walls round with them, and all such other places as have been within sight of the Enemy. But there was a time once when these kind of Trophies were prohibited in the Town, and that was when the Plague was in the *Turks* Camp, then the head of one Infidel might have been enough to have infected ten thousand *Christians*.

In the year 1667. an accident hapned in the *Vizer's* Camp that was very rare; There

There was in the Quarter of the *Messerhott* a great heap of *Christian* heads, and it was reported that one of those heads moaned and complained every night, and that half the Army in that Quarter had heard it: and it was the more wonderful with them, because they believe nothing of the return, or apparition of Spirits, but laugh at those stories. This accident made such a noise that it came to the Ears of the *Vizir*. The *Vizir* being a curious, but no credulous person, went himself to the place, and heard an odd kind of noise from out of one of the heads that lay uppermost upon the Pile: The *Vizir* was a quick man, and observed that the Head standing with the Face to the wind, the wind blew strongly into the Nostrils, and not being able to get out but with difficulty, by its working and agitation in the Skull produced that sound. He caused the Nostrils to be stopt with Clay, but the Soldiers reporting still that the Head was heard to complain, and that it was doubtless some among the *Christians* who had dyed a *Turk*, the *Vizir* caused that and the whole heap to be thrown into the Sea.

Every morning at five a clock the Soldiers are called to their prayers by sound of Trumpet; the Troops in their several Quar-



ters repair immediately to their place of  
 Arms: To begin their Devotions they cry  
 out as loud as they can *Allah* three times,  
 and they make a noise with it that may be  
 heard two Leagues; and in this it is that  
 they may well reproach the carelessness of  
 our devotions. He that should behold  
 their modesty and humility at their prayers,  
 would wonder it should be possible that so  
 much courage and piety could consist.

They have a larger sort of Drums than  
 ordinary that call them from their Prayers,  
 of which there is but one in every Quarter,  
 and that is either placed upon a piece of  
 wood to that purpose, or else upon a Ca-  
 mel before the *Vizer* or *Beglerbey's* Tent  
 who Commands in chief. Their noise is  
 almost like Thunder, and heard two or  
 three Leagues, and the profound and uni-  
 versal silence of their Camp, makes it heard  
 the farther. The smaller Drums are for the  
 Soldiers commanded by the *Beglerbeys*;  
 for the *Janizaries* use no Drums, nor in-  
 deed any other Instrument in the room of  
 them, no not so much as in their March.  
 There are *Chiaouxes* on purpose, who car-  
 ry Orders to the *Janizaries* when at any  
 time they are commanded. In that case  
 they hang up Colours before the Tent of  
 the *Chorbaggi*, and the Word passes from

one to the other. In their Marches they follow the directions of the great Drums which belong to their General Officers: The common Drums are beaten at both ends, with two sticks of an unequal bigness. With their right hand they beat quick and strong, with their left they strike more slowly, and make a sound in my judgment more solemn and martial than ours.

Every *Beglerbey* has his Company of Guards, composed only of his own Footmen called *Moulaggi*: Upon a March the *Moulaggi* are always mounted, and on Horse-back, but in *Candia* they serve on foot. These *Moulaggi* have their Bagpipes, their Haut-bois, their Trumpets, and Kettle-Drums, and upon several occasions do make use of them all. The *Zaims* and *Timariots* have likewise their Kettle-Drums.

As to their Colours or Standards, every *Oda* has its *Bairakter* or Ensigne. This Officer is never without several Colours, to set up and display upon the Platform of their Batteries, upon their breaches or their lodgments in an Attack. The Colours are commonly charged salterwise with Symetars *vert* upon a Field *Or*: sometimes *Gules* in a Field *Argent*. *Sables* is forbidden altogether

altogether ominous. Sometimes they inscribe in *Arabick* Letters, the name of God, or some of his Attributes. In their skirmishes with the *Christians* they are very proud if they can get any of our Colours, because they know it is a loss highly regretted among them, and very dishonourable: but they do not show them, nor hang them up publickly as we do; only now and then the Renegadoes will keep them and hang them up in their houses, as retaining our Customs, though not our Religion.

The Order observed by the *Turks* in their night-Guards, is different from ours; they have indeed their Horse-Guards petrolling about all night long; but with their Foot it is quite otherwise: They never put one single man upon a Sentinel, but place little Squadrons of thirty and forty men in a Squadron about their Camp, and especially towards the Enemy, on which side they place their Squadrons or Parties about two or three hundred paces distance at the most. They have none of our *Perdues*, thinking it little less than madness to trust the lives of 100000 men to the vigilance or fidelity of a single person, contrary quite to our opinion, who think it as extravagant to disturb a whole Army to watch, when one man may do it as well; but I am

rather of their judgment than our own. Their opinion is sober and cautious, ours more vain and secure. Let the occasion be what it will, their Foot never go the Rounds, and therefore are never trusted with the Word. When these little bodies upon the out-Guards descry any body near them, they cry out *Kimpsem*, who goes there? which is followed immediately with *Dourbourda*, stand. Their common answer is *Biz-iz*, 'Tis we; for they suppose no man will come alone with a good design, and therefore our complement, *A Friend*, would not pass with them. If there be two or three in the company, and none of them replies, the next Word from the Guards is *Uldurun*, or kill them, kill them, and commonly they are as good as their word, and then give the alarm to the whole Camp.

At the beginning of the Siege they were not so strict, there being no talk of succours from *Christendom*, nor no apprehension from the *Islanders*; then if any of their Guards had espied a man, after their *Allah Allah* three or four times, they called out in the *Frank* language, *A Larga*, *A Larga*, which is a Sea phrase, and as much as *who are you for?* Those who are questioned, do answer immediately *Alla*; otherwise

wise the Court of Guard cries out *Alla* again, and fires upon them. It would be no easie matter for the *Venetians* to think to surprize the *Turks* by crying out *Alla*; for the *Turks* have a peculiar way of speaking that word, pronouncing it in the throat, according to the way of the *Arabians*. In the same manner the *Spaniard* pronounces *Muger*, in which it is not possible for a *French* man to imitate him.

Our *Christians* that are not used to the *Turkish* articulation, will tell you, that when those Infidels go to an ingagement, they do it with strange yells and noises, which indeed is nothing but their pious invocations : However at those times the word *Alla* is alwayes in their mouths, and I doubt the fear that seizes us commonly at those times, makes the *Turkish* Musick less gratefull to our ears.

Those who have skill in Souldiery, will perhaps condemn this custom of the *Turks*, and object, that the *Romans* (who were greater Conquerours of the two) observed better Order in their Camps. I will not meddle with the speculative part, let us come to the active : 'Tis true, the *Turks* have not that regular way of incamping, as the *Romans* had, nor their method of fighting; for the *Turks* understand nothing of wheeling,

wheeling, or the other Military Motions that the *Greeks* and the *Romans* have derived to us, and yet in three hundred years they have won more Battels, and made larger conquests than the *Romans* in eight hundred; 'tis true, afterwards the *Romans* out-did them, but the more shame for the *Christians* now, who understanding the way of facing about, the way of countermarches, doubling of ranks and files, and several other Motions, are yet so often beaten by the *Turks*. There is one thing which to me has been alwayes very admirable; Most Authors that write of the *Turks*, and other People ambitious of Honour, are perpetually counselling to make War upon the *Turks*, representing them Cowards, and Sots, and easily conquered: By their account the taking of *Constantinople* is a trifle, and so easie, 'tis not worth the name of an Enterprize; I wonder they can forbear disposing before-hand of the plunder of that great City, and that every one of them has not reserved three or four of the Principal *Odaliques* in the *Seraglio* for himself. What then must be the odds betwixt us in Mar-  
tial Discipline? Why? the *Turks* are more obedient to their Officers, are more at unity among themselves, more sober, and less fugitive; and this certainly must be the  
reason,

reason, for their skins are no harder than ours, unless possibly it be that Empires have their periods like particular men.

On *Saturday 11. of May*, on the morning the whole Camp put themselves in arms to begin the Festivity of their *Bayram*, which they signified to the *Christians* by three rounds of great shot from their Batteries, and as many salvoes of small shot from their Infantry who gave very good fire : But the whole Army was not drawn up as I expected. Every Quarter rejoiced by it self. I think there could not be braver men seen in the world than the *Grand Vizer's Janizaries* : Their Arms were so bright, they were able to dazle a mans eyes : the fierceness of their looks, and the Majesty of their Motion presaged their success : their *Dolimans* or Coats were as good as new, very well shaped, though made of a coarse cloth from *Salonica* ; they had not had them above two months : Once every year the *Sultan* gives them new Coats at his own charge, and the time that they are delivered is about the month of *Chenval*, that they may be neat and spruce against their *Grand Bayram* : they had not their *Zercola's* or long Coifs upon their heads which they wear upon Solemnities ; in the Army they would be

troublesome ; they had only Bonnets or Caps of wooll or coloured cloth, with their handkerchiefs roll'd about them to make them look like *Turbans* : They wear no beards, but not upon the score that we pretend, who would have it a mark that they are the *Sultan's* real slaves, for, as they say, he who is a *Musleman*, what is he else ? All the rest of the *Sultan's* Subjects, wear their *Muschatoes* very long, and they would let their under lips grow so too, were not they fearful of being taken by the beard in their Battels, and so put to the worst. 'Tis most certain, that for the same reason *Alexander* the Great commanded his Captains, that all the *Macedonian* Soldiers should cut off their beards : And the *Abanthes*, a war-like People of *Eubea*, douse it at this day.

In the *Grand Vizer's* Quarter there was near fifteen thousand *Janizaries*, besides a party of them sent about to the Post of *Sabonniera* : I judg'd the whole Army to consist of about forty five thousand men, and near as many others, Cannoniers, Pioniers, Sutlers, half of which upon occasion were able to bear Arms : Should I tell this among the *Christians*, I should hardly be believ'd ; for they please themselves in debasing the numbers and courage of the

*Turks,*



*Turks*, and perhaps it is a stratagem of the *Venetians* to wheedle their *Allies* : So among them the *Turkish* Army must not be above thirty thousand strong.

'Tis true, about a year since, the Plague and incommodities of the Army had reduced them to that number : and I know at *Tunis* (where I was at that time) the *Turks* confessed it themselves, to excuse the smallness of their Progress ; they pretended likewise that the Town of *Candia* stood upon an impenetrable, inaccessible Rock, and was defended by a Garrison of sixty thousand men. It was great pleasure to hear how they magnified our numbers, and the strength of the City, and yet kept us all in with an Army of twenty five thousand men at the most : Not that the Emperour could have wanted more men, but the *Vizer* in gallantry had made an Oath, with that small number of *Turks* to beat and destroy the sixty thousand lubberly *Christians* that had pin'd themselves up in that inaccessible Rock.

That was a day of great Execution ; one of the *Turks* Mines blew up a Post of the *Christians* near Saint *Andre*, where many a brave man of the Garrison perished ; the *Vizer* was in no little danger himself, for having laid aside his Perspective, and advanced

yanced in the Trenches to the very Ditch of the Town, to survey their Works, and observe his advantage, he stood personally exposed to all the fire from the Garrison for a complete half hour together, and *Kiaca-Bey* the Lieutenant General of the *Janizaries* was shot in the Arm, not two steps from him; the *Vizer* when he saw it, with an angry kind of smile, said, I think these rude *Christians* would not have us Celebrate our *Bayram* to day : but for all that, he stirred not till a Lodgement was finished that he had ordered, and to that end, he caused his dinner to be brought to him into the Trenches.

The rest of the day was spent in *Donnam*, or publick rejoycing : The *Turks* according to their custome on their *Bayrams* send one another Presents, as we do at New-years-tide. One *Janizary* gives his Camerado Tobacco, and he to requite it, takes him to the Sutlers, and gives him a dish of Coffee, or strong waters. The *Vizer* augmented the pay of those who did any thing signally ; if their pay was six *Aspers* before, he advanced it to twelve; and God knows what emulation and courage that raised in the several *Oda's* : The Principal Officers regal'd the *Grand Vizer*. The *Beglerbey* of *Natolia* sent him six black Eunuch Boys,  
and

and received from him a rich *Saber* or *Sword* of a more than ordinary temper. The *Vizer* sent a noble Tent to *Zambatag-Ogli-Houffekni*. Such of the *Spahi* as had been defective in their duties, and were to be drubb'd, according to their discipline of War, were pardon'd in respect of that day; as also such of the *Janizaries*, as for their misdemeanours were condemned to be beaten with cudgels on their buttocks. A *Timariot* or *Teskere* that before was worth but five or six thousand *Aspers* a year, was advanced to a *Teskereber*, or a *Timar* of twenty thousand pound. Some of the *Janizaries* produced the heads of *Christians* that they had concealed three or four days together, to have their recompence enlarged that day. The *Kaimacan* gave three *Sequins* to a *Pioner* for having taken a pair of *Gloves* from a *Christian*; and to take a pair of *Gloves* is looked upon as a great prize, for the *Turks* wearing none themselves, 'tis no easie matter to come by them any other way.

I saw the *Vizer* as he passed to the *Eouylai*, (which is one of their services of devotion) he was talking to *Mehemet-Aga* his *Kiaia*, or Intendant of his house, an honest man, moderate, and one who has done many good offices to the *Christians*. The  
Grand

*Grand Vizer* was going to his own *Mosque*, for he had one belonging to his own Quarters; to which none but his own servants resorted. He has alwayes five or six *Imans* or Priests which attend him in the Army to perform Divine Service, and every great Officer has two or three. The *Vizer* was attended by a throng of Officers, and select men of his Troops that followed him in confusion. At the head of the Procession were ten Trumpets, and as many Bag-pipes playing and sounding before him : There was likewise a *Touke* or kind of a Banner with seven horse tails fastned to a Pike; but the other *Touks* carried before the other Officers had fewer according to the difference of their qualities, six tails before a *Beglerbey*, and two before a *Bachas*. When prayers were done, he treated all the Officers and three *Oda's* or Companies who had performed very well in a late action. He never dines alone, but sends alwayes for the Officers that come off the Guards, that either at dinner or afterwards they may give him an account of their proceedings. He loves good Meat, but abhors Wine; contrary to the humour of his Father, who delighted in it exceedingly. He diverts himself sometimes a Hunting, sometimes at Chess, and takes  
great

great pleasure in seeing his Officers dance. He had with him besides, seven or eight *Hoingi*, or Dancing-Masters, who danced to two or three Base-Vials, or Instruments very like them : Sometimes they danced alone, sometimes two and two, and sometimes more : They dance likewise with a sort of *Castignettes*, and do very well : These dancers have upon them little strait waistcoats that come down to their girdle, from whence they have a kind of petticoats (like our Women) which come down to the ground, and are very wide; and their great dexterity being in turning swiftly and long upon one foot, the wind getting under their petticoats fills them up like a sail : In this posture the *Hoin-gi* will bow, plunge, leap up again, appear and disappear with strange promptitude and exactness. There was one thing I thought remarkable ; Not long since in *Turkie* there was a sort of Religious *Mahometans* called *Dervis*, whose Devotion consisted in dancing in their Mosques, which they would perform with indefatigable swiftness : The *Vizer* having driven them lately out of *Romulia*, those who had no mind to go so far as their Principal Covent at *Cogna* in *Asia*, turned *Hoingi*, and danced as eagerly for Money

as ever they had done for Devotion.

In the Evening the *Grand Vizer* took Horse, and rode to *Eina-die*, or *New-Candia*, to confer with *Fateima Kadun*, who was come thither to meet him, from her Quarters at *Philopoli*, which is a great House standing upon the Road betwixt *Candia* and *Girapietra*. Nothing passed in the Siege, nor indeed in the whole Empire, but the *Vizer* imparted it to his Mother. She brought with her into *Candia* forty or fifty Eunuchs, two thirds of which number are imployed constantly all over *Turkie* for intelligence : All news from *Larissa* is conveyed by some or other of them, I say news, because Orders are sent always by other people. The greatest resolves are still concerted betwixt her and her Son; and the supplies of Men or Money were managed for the most part by their Eunuchs, for which the *Vizer's* Slaves bore them no good will : It was so much money out of their pockets, and their gain was so great, that it was reported some months since, two single Voyages were worth to one of *Fateima's* Eunuchs above twenty thousand Crowns.

The Eleventh at night, the *Vizer's* Quarters was all in Arms, upon Alarm of a Mine which the *Venetians* sprang before  
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the Fort of Saint *Andre* : There were slain in that business above sixty *Janizaries*, most of them Officers, as good as any in the Army, and all of them the *Vizer's* Creatures; and it was reported, that the *Venetians* to improve their advantage, were falling out of the Town; but that was but a report.

The twelfth of *May* in the Morning I saw several Companies of *Janizaries* come to bid their *Chor-baggi's* or Captains good morrow, and 'tis it seems their custome every morning. To requite their Civility, the Captains present every Souldier with a dish of Coffee, which is the only thing that ever they return them. When a Souldier is killed, his cloaths go to the *Chor-baggi*, but his Arms and the Money about him is delivered to the Treasurer-General of the Army, who is accountable for it to the *Vizer* : But the Money passing through the hands of the *Chor-baggi*, to whom the body is brought off to be stripped, does many times stick to his fingers, and come short to the Treasurer. But if a *Janizary* be mortally wounded, and has time to make his Will, he may bequeath what he pleases to the Souldiers of his own *Oda*, to supply their necessities : They are paid but once in three months; and, as I said before,

before, their pay is unequal : The new raised men have but six *Aspers* a day, which is about three pence half penny of ours; and those who have most have but twelve pence, but then the *Grand Signior* finds them Victuals : Their allowance to six Souldiers is a dish of Rice, and about a pound of bread to a Man; every fourth day they have six ounces of flesh, and their drink is all out of the River of *Giosiro*; they may supply one another out of their pay or their plunder, but they must be sure to keep touch with their Sutlers, and have a care of committing the least insolence towards them. At first it was death for a *Janizary* to drink Wine, and they made it a point of Religion, because of the Seditions which their drunkenness had produced; but of late, the severity of that Law has been turned upon the Sutlers who furnish them; and the *Janizary* escapes with fifty good blows upon the buttocks, inflicted punctually by the *Oda Baschi*, or Lieutenant of the Company, with a good cudgel. When a *Turkish* Souldier has done any thing that deserves death, they dare not execute him publickly, but he is strangled in private, which in my judgement argues a weakness in the Government and Authority of their Officers : But the *Ja-*

*nizaries*



*vizaries* look upon it as a respect to men of the Sword; for the whole Empire being nothing but their conquest and acquisition, it is but suitable to the Dignity and Justice of their Monarch, to have their errors and offences concealed, and their persons preserved from publick infamy and disgrace.

I had alwayes hitherto a great curiosity to be prying into their Trenches, and observe the disposition of their Works; but it fell now to my share, and I could not avoid it. The danger was great, and death never so manifest to me as now. The being exposed to the continual shooting from the Town, was the least of my trouble; but the fear of being discovered by the *Turks*, and punished as a spie, was a thing that stuck very close to me, and made me almost repent my curiosity that had brought me to *Candia*. I repaired forthwith to my old Confident *Osman Chelebi*, and told him how it stood, who smiling, told me, If I could secure my self from the one, he would bring me off from the danger of the other.

His Friends had solicited so effectually for his *Timar*, that it was time for him to think of doing something extraordinary: Every *Timariot* is obliged to bring as ma-

ny men to the War, as he has times three three thousand *Aspers* in the revenue of his *Timar*, and those men are called *Gebelous*. In *Candia* their employment was only to carry Earth, or be serviceable to their great Guns: *Osman Chelebi* according to his share was to find four of these *Gebelous*: In complement I must needs make one of them, to save him that expence. I did not at first consider the thing, nor imagine I had been serving against the *Christians*; if I had, I should have made more scruple, and perhaps pretended conscience in the case. I expected, that by the favour of some Officer of his acquaintance, I should have been excused, if I had advanced about a hundred paces into the Trenches, when the Guards had been relieved, which might have been done without any great hazards, that time being the least dangerous, for if the *Christians* had sallied to disturb them, they would have had upon their hands the Troops that came off, as well as those that went on to relieve them; but I reckoned without mine Host.

I attended *Osman Chelebi* to the Tent of the *Grand Engineer* of the *Ottoman Army* called *Isonf Meymar Azem*, *Meymar* being the title which they give to any Eminent

Engineer or Architect. We went with him to the Serais of the *Topigi Bachi*, or Grand Master of their Artillery. This Officer (one of the most considerable in the Empire) was a poor Mariner at *Constantinople* who lived upon ten or twelve pence a day, by crossing the water betwixt *Constantinople* and *Pera* : He put himself among the Officers of the Artillery, and passed with them into *Candia*, where the *Grand Vizir* having displaced the *Topigi* upon some exception against him, and observing this Mariner to be very handy and dexterous at removing and ordering the Cannon for the Batteries, advanced him to that Office, and made him *Topigi Bachi*, quite contrary to the practice in our Countries. Among the *Christians* a man of Birth and no Merit, shall be sure to make his Fortune; among the *Turks* a man of Merit, let his Extraction be what it will, shall be sure to be preferred.

With the *Topigi Bachi* we found a great number of *Topigilers* or Cannoneers and *Gebegilers*, or people that have care of keeping the Arms, and preparing their Fire-works; to be short, every man being to be employed, they clapped a Scutale at my back, and a Mattock into my hand, and thought they did me a great

deal of honour, for of three hundred *Zi-ams*, *Timars*, and *Gebelours* that were waiting for Orders, I was the first that was provided : *Osman Chelebi* himself put on the same harness, and being to furnish three more *Gebelours*, he picked out three miserable *Greeks*, who for six *Aspers* a piece, suffered themselves to be tied by the legs with a thick Cord (like Pigs leading to the Market) for fear they should escape into the Town, which they do as often as they can. I had been tied with the rest, but that *Osman Chelebi* undertook for my Fidelity, which turned much to my disadvantage; for the *Meymar* believing me well affected thereupon, did me the favour to put me among those who were to throw the Grenadoes, and at that time were appointed to run up to the *Christians* Works, and pull away their bags of Wool and Earth, wherewith they had faced their Redoubts; and this was to be done in haste, when the Enemy was hottest a firing; to coxe me, they told me by this means I should have opportunity to be one of the first that should cut off the *Christians* heads; and indeed of fifty heads that were brought off, above thirty were cut off by those Grenado men; and they perswaded me more-

over,

over, that two heads would do my business, and make my Fortune for ever. Then it was I began to repent me of my forwardness, and I vowed solemnly to God Almighty, that if I went on with these Grenadeers, I would if possible, escape into the Town, and lose my life there to expiate my impious curiosity: In order to my Grenadiership, they had taken my Scuttle off my back, and put a linnen bagg full of Grenadoes about my shoulders like a scarff; but it came into my mind to tell them, that I feared I was not dexterous enough for that service, and desired that they would rather put me among those who were to pull down the Palisadoes; for, lest I should render my self suspected, I thought it not fit to decline one service, and recommend my self to another that was not so dangerous; yet I had my reason, for that time was not altogether proper for pulling down Palisadoes; the best time for that being after a rain, when fastning ropes to them, they can loosen them with more ease; or else in a great wind, by firing Bavins under them: To gratifie my request they let me alone with my Scuttle and Mattock, and away I marched with a Rascally Renegado, who, during our attaque,

had orders to run away into the Town, and inform himself of its condition. They had given him his Lesson, as *Osman Chelebi* told me, and directed him to tell strange stories out of the Camp, to make him the more credible to the *Christians*. He had instructions to tell them, That the *Vizir* enraged at the cowardize of his Troops, had killed three Officers with his own hand; that they were almost starved in the Camp, the Soldiers mutining every day, and the *Grand Signior* resolved to cut off the *Vizir's* head, if the Town were not taken in a month; and that as a mark of his displeasure to the *Grand Vizir*, he had sent to him to deliver a rich *Vest* and a *Sabre* that he had given him not long before; by such stories as these they too often delude the poor *Christians*.

By the way we met a party of *Gionoullous* or *Voluntiers*, who follow the Army at their own charges in hopes by some great action to merit a *Timar*, which is the usual recompence the *Vizir* bestows upon such persons; but then they must wait for a vacancy, and they will be sure to have an eye upon them. As we passed them we heard two or three of these *Gionoullous*, seeing our *Ziams* and *Timariots* marching upon service, wish good luck to the *Christian*

*Asian* Musquets, that they might make room for them; and indeed those *Timariots* are never drawn out for an attack, but the *Gionoullous* send their prayers along with them, that they may never return.

We passed on to the first Trenches which the *Turks* had made upon the Rock, for having brought their Approaches so far, they could not any way secure themselves but by bringing Earth from other places. When I saw their Trenches, I was amazed to think how the *Christians* had described them: 'Tis true, they are not made so methodically as ours, with lines parallel to the front of the place besieged. The way of the *Turks* is to advance as much as they can, and every forty paces to make an elbow or little turning, which yet does not hinder their line. Their Intrenchments or Approaches are twice as broad as ours, which at the bottom are at most but seven or nine foot; whereas the *Turks* Trenches, when the ground will permit, are fifteen or sixteen foot wide, that the Troops appointed to sustain the Pioneers, may make a large front the better to repel the Salleys of the Garrison. One thing I observed among them that is practised among us, They never begin to post their Soldiers in the Trenches till they have brought their

approaches to the Counter-scarpe; for till they be advanced thither their Troops are lodged in the Redoubts, or places of Arms, Their places of Arms are open behind like ours, for the better drawing themselves in to Battalia to repulse a Salley. Their Redoubts are generally faced with Stone: Their Trenches are made with Blindes, and their Blinds are made with thick pieces of Timber covered over with Faggots, and Earth upon them to shelter the Pioneers while they are at work.

We drew out about fifty or sixty Pioneers to repair a battery which the Canon from the Town had beaten down. I saw some of their Guns there that carried six and twenty pound Bullet. From this Platform it was, that looking towards their works, I saw as it were a Forest of Palisado's that frightened me exceedingly: Imagine you saw a great Battalion of Pikes, with their Pikes advanced; their works were set as thick with Palisado's, whereas in some places, the Palisado's in the opposite works were ten foot asunder. The ground had been blown up a hundred times by the Mines of one side or the other. In short there was not one foot to spare, but immediately some Trench or other was thrown up in it; either a *Bonnette*, a *Caponniere*, or an *Antestature*,



*testature*, and that you may not be perplexed with those terms, being a sort of works almost quite unknown in *France*, I shall explain them as follows. The *Bonnette* is a kind of Ravelin set round with *Palisado's*; 'tis filled three foot thick with Earth to cover them from shot, but without any Ditch. The *Antestatures* are little Traverses or Retrenchments thrown up in haste with bags of Earth, or *Palisado's* in some place that they cannot keep entire, but the Enemy having possessed themselves of one part they would willingly preserve the rest.

In sight of the danger I was in, I could not but admire that prodigious ground where more than once or twice ten thousand men had been employed a month together, to force a single man back but four yards. No ground in the world did ever cost so dear, though it were a Mine of Gold. The possession of four Fathoms of ground in *Candia*, had been in dispute above twenty years, and gained at last with Rivers of blood, and many times the best blood in *Europe*. But I was taken from my contemplations to work in a Gallery that was to be carried on to the very wall of the Town. A Gallery is a way underground

ground carried on under the Enemies works for the passage of the Miner when he goes to prepare the Chamber of the Mine, with intention to blow up some work.

The *Galleries* of both parties do often meet, and then they who can drive out the other, either with fire or smoke, are masters of both; and the vanquished must retire. We no sooner struck a stroke with our Mattocks, but we clap'd our Ears to the ground to listen whether the *Christians* were not at work as well as we; for many times both sides are working not above a foot from one another. At some times, and in some places the Pioneers for fear of being heard, have been glad to loosen the Earth with their Nails, or work it out with the point of their Knives. If any Mine be near, 'tis immediately sprung, to blow up the Pioneers, and oftentimes the condition of the Earth deceiving the Engineer that causes it to be blown up, falls back upon those who gave fire to the Mine, and the great art is to make them evaporate.

In the little time I was digging there, I met more bones and carkases of men than shovels-full of earth; Sometimes I digged

a man up from under my feet, and perhaps had I digged there but one hour before, I might have found him alive, and had him begg'd of me to pull him out. I must confess I had at that time great horrors upon me, and being perceived by a young *Turk* that had been used to the Trade, I was laught at for my pains. Upon the same occasion he had many times leaped into the *Christians* Galleries, and brought away several of their Heads: He told our Camerades aloud that I was so afraid of the Swords of the *Venetians*, that he saw me three or four times put my hand to my neck to feel whether my head was not cut off. I opened my Eyes as well as my Ears to inform my self whether the *Christians* were not at work near me, and to speak truth, for the security of my head I found an obligation upon me to have a care how I slept in that Quarter.

At length the Mine being fitted, we retired to see it play; when we came forth of the Gallery we saw several *Janizaries* laughing to see us in that condition: There is a mortal hatred betwixt the *Janizaries* and the *Timariots*, for the *Janizaries* being never employed but at handy-strokes,

strokes, have them in contempt who are employed in the Mines. *Osman Chelebi* was not a person that would be abused, and therefore seeing one of the *Janizaries* deriding him, told him, You are a happy man, for I have digg'd you a hole to hide your self in. Another *Timariot* that was not commanded along with us, but expected us when we came off, at the end of the Gallery, came to congratulate with one of his friends, and embracing him, demanded, Do you come back empty handed? have you made your fortune upon the *Christians*, and brought ever a head along with you? Yes one, (replied his friend) and that is my own, which I assure you was in no little danger.

'Tis not to be imagined how much the *Janizaries* despise the *Timariots*, and all the *Spahi* in general. They call them in derision *Sinek*, which is as much as Flies, and this the *Spahi* are forced to indure, because of the authority and strict union among those sort of people: The nickname that the *Spahi* and *Timariots* give the *Janizaries*, is *Toslonk*, or Buskins, because they wear such kind of things about

bout their Legs, but then they will be sure to be the stronger, or they will never venture to provoke them.

At the same time that we gave fire to our Mine, the besieged sprung two of their own: It was a dismal spectacle to behold the Men and the Earth thrown up promiscuously into the Air, and the smoke being but little, gave us that lamentable convenience. Some of the *Christians* were blown alive into the Trenches of the *Turks*; and some of the *Turks* waisted into the Ditch, others upon the Ramparts of the Town with their Arms in their Hands. It was like a horrible shower of flesh to behold the separated Members come down, whilst others were bruised and blown about from one side to another. We ran with all speed to disengage such as were buried alive; some we found only frightened, without any hurt. They shew me an *Azappe*, or one of their *Perdu's*, who had been twice digged out of the ground; but all were not so happy, for some of them were half buried, stuck fast from the Girdle downwards, and cried out with all their might, but they had as good have been quite under ground, for the *Christians*

*stians* ran out and chopped off their heads.

The effect of these three Mines was only to have blown up some of the Guards; to have destroyed some Works; and in some measure enlarged the Breaches. The quantity of Powder required for a Mine, is fifteen, sixteen, sometimes Twenty, and Five and Twenty Barrels, according to the weight and thickness of the ground they would blow up. The *Venetians* to blow up the *Placca* made use of a Hundred and Fifty Barrels, and they were no more than was necessary, being to blow up a Rock of Two and Twenty foot thick.

It was in my power to have learned the construction of their *superficial Furnaces* as they called them in *Candia* where only they are in use; but I had not that curiosity, and indeed I found I had had already too much. *Osman Chelebi* came to Complement me at my coming out of the Works; and to cajole me, told me I had done wonders. That it was taken notice of by the *Turks*, that I was to value myself much upon their approbation: That I should doubtless have the honour to be  
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continued, and be, by degrees infallibly advanced to some imployment more worthy my address. He told me moreover, that there was a design on foot, to commit the conduct and firing of one of their *superficial Furnaces* to me; and the manner of those Furnaces is thus. Three or four Bombes or Fire-balls are shut up close in a Wooden Box, and the Box conveyed as near the Enemies Work as possible; when 'tis as near as you can get, you hide it in the ground, and cover it over with earth. There is nothing in the world better, nor quicker at ruining an Approach: There is no great difficulty to give fire to it, because it may be done with a Saucidge (as they call them) or a Train, at what distance you please. The great danger is in placing the Box, which though done for the most part in the night, does not make it altogether safe; for the Engineer is obliged to have a special care of his head. *Osman Chelebi* presented me with one of them; but God knows how joyfully I received it.

The *Christian* Engineers have no sooner invented a new way, either for their Fortifications or Fire-works, but the *Meymars* have

have present advertisement by some of the Renegado's from the Town. The stories they have told of him in the Camp, have not only discovered but recommended to the estimation of the *Turks*, the Inventions and Experiments of the *Chevalier Verneda*, who commands all the Engineers in the Garison; and the address and dexterity of *Giovine* who is excellent at Countermines. I found it was not true (though I had often been told it) that there were certain well disciplined Troops of *Christians* in the *Turkish* Service. At the beginning of the Siege indeed, the *Turks* being willing to have wheedled the *Greek* Nobles that belonged to the Isle of *Sfacciottes*, did promise them free exercise of their Religion if they would serve against the *Venetian*; but they were so far from accepting the Proposal, that to show their detestation, during the first years of the *Mahumetan* Invasion, they made the *Turks* sensible of their indignation and courage, by many achievements against them. Of this Island of *Sfacciottes* were the famous Colonels, *Zymbi*, *Balzamo*, and *Calamo*, of whom the *Caloger* at *Athens* had given so fair a character, and of whose bravery I may perhaps give you a relation hereafter.



after. Many of the Inhabitants were Originally *Italians*, from whence their Forefathers had been invited by the *Grecian* Emperours into the said Island after the devastation made in it by the *Sarazens*.

I must needs confess I have slept better than I did the twelfth of *May* at Night; I fancied my self called every moment to go away with my superficial Furnace, and see it do execution: I had no maw to the Service; I found my Conscience not so good proof against the remorse I felt for having served against the *Christians* already; and if you will have the truth, perhaps there was some little mixture of fear.

But the 13th of *May* in the morning beyond my expectation, *Osman Chelebi* having left me three hours before, came back again to me in great haste, and told me he had a request to me that I must not deny him: I thought of nothing but that I had been to go along with him upon service, to enter some Breach, or spring some Mine with him; but he told me I must needs do him the favour to return to *Emperion* for him, for the *Grand*

*Vizer* had given him a very good *Timar* in those parts; he himself being unable to quit the service, was constrained to desire the courtesie of me to carry his Letters of Provision to his Father in Law, and to press him to take possession of the *Timar*, by turning out a person who by surprize had got a Grant of it from the *Beglerbey* of *Romulia*; My Spirits began immediately to revive: He needed no such fine language to perswade me, I offered my self with the greatest willingness imaginable, not so much as straining a complement so far as to let him know how much pain and trouble it would be to me, to leave him behind: He gave me his dispatches under the hand and seal of the *Vizer's Caimacan*.

The *Caimacan* is an Officer considerable; has a share in the Civil Affairs, and manages them in part. In all *Turkie* there are never but three contemporary *Caimacans*, and sometimes but two: One is constantly Resident at *Constantinople*; another alwayes attends the *Grand Signior*, and if the *Grand Vizer* be remote from the Court, he has another with him; but

but when he returns to the *Sultan's* Court, that *Caimacan* is suspended. The *Grand Vizor's Caimacan* was like a Secretary of State, or President of the Council, and at that time had the Superintendency of the Army in *Candia*.

A *Saïque* being in ten dayes time to depart from *Fraskia*, it was resolved I should take that opportunity to pass into *Greece*, so that as it pleased God, I staid still in the Camp all the 13<sup>th</sup> of *May*, not troubled with the fatigues or dangers of the Mattock and Scuttle; and *Osman* hired some of the *Azappes* and *Greek* Pioneers to discharge the Duty that was upon him in respect of his *Timar*.

In the Evening one of the *Christians* running to us out of the Town, brought News that one of our *Bombes* falling into the Bastion of Saint *Andre* had killed the *Magnifico Cornaro Proveditor General* for the Republick of *Venice*, a Person, who being the very Soul of their Army, gave the *Christians* the greatest occasion of Consternation that they had hitherto expressed; and the *Turks* on the other side, that their Joy might hold some propor-

tion with the sadness of their Enemy, testified it by their continual Salvo's both from their Cannon and Small-shot. It was above a Twelvemonth since the *Vizer* had Summoned the Town. Upon this accident he caused a White Flag to be hung out, and sent them a Summons; but the *Christians* reposing still upon the Conduct of the Marquess *de Saint Andre*, by their great Firing gave him to understand that they were not yet reduced to Terms of Capitulation: Whereupon for the encouragement of his Camp, the *Vizer* caused it to be spread abroad, that he expected within three or four dayes an Ambassador from *Venice* to beg Peace upon his knee; adding, that *Venice* it self was Tumultuous and full of Factions upon the protraction of the War; and that the People being ruined and exhaust with insupportable Taxes, were ready upon the first opportunity to throw themselves under the protection of the *Turks*: This was the great Artifice of their General, and the common discourse and belief of his whole Army.

To conclude, I departed from the Camp the 21. of *May*, with a Pass-port from  
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the *Caimacan*, and Letters from *Osman Ghelebi* : About midnight I arrived at *Fraskia*, where I embarked in the afore-said *Saique*, and left the Coast full of Horsemen, who at that time kept better and more exact Guards than formerly, upon expectation of a descent by the Troops of the League, and the *Christian* Princes : They had News already that their several Fleets were come out, some from *Thoulon*, some from *Civita-Vecchia*, and some from *Malta* ; and the Renegadoes had made the Camp ring with the names of the Generalissimo *Vincenzo Rospigliosi*, of the Duke *de Beaufort*, the Duke *de Navailles*, the *Comte de Vivonne*, and the *Chevalier Acarigi* General of the Gallies of *Malta* ; So that 'tis an error to believe the *Turks* are ignorant of the very particulars of our Affairs, when it is their interest to know them : The *English* and *Dutch* Vessels which are employed daily in carrying over Men and Ammunition to *Canea*, do tell them all our designs : 'Tis true, by an effect of their great courage and prudence, the *Turks* do not seem to regard it ; yet they have their constant Intelligences, and make preparations privately against them ; and

and sometimes 'tis possible they are abused, as the *Christians* are : however let their reports or assurances as to this approaching great action be what it will, God grant there may be a good understanding betwixt the Commanders of the several Nations which make up the Succours expected ; If there be, it may please God they may prosper, if otherwise, there is great danger they will miscarry.

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*FINIS.*

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